

1907

75th Annual Report of the Board of World Missions

Reformed Church in America

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The Seventy-Fifth
Annual Report
of the
Board of Foreign Missions
of the
Reformed Church in America

Organized	1832
Independent	1857
Incorporated	1860

Missions

Amoy, China,	1842
Arcot, India,	1853
North Japan,	1859
South Japan,	1859
Arabia,	1894

Presented to the
General Synod at
Albany, New York
June, 1907

Offices of the Board in the
Reformed Church Building
25 East 22d Street
New York City



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The Seventy-Fifth Annual Report
OF THE
Board of Foreign Missions
OF THE REFORMED CHURCH IN AMERICA

AND
FIFTIETH OF SEPARATE ACTION

With the Treasurer's Tabular and Summary Reports
Receipts for the year ending April 30, 1907



BOARD OF PUBLICATION
OF THE
REFORMED CHURCH IN AMERICA
25 EAST 22d STREET
NEW YORK

PRESS OF
THE UNIONIST-GAZETTE ASSOCIATION,
SOMERVILLE, N. J.

REPORT.

The Board of Foreign Missions presents to the General Synod, with pleasure and gratitude to God, its Seventy-fifth Annual Report, and, of its separate and independent action, the Fiftieth.

Forward Movement.

It records a year of unwonted prosperity and blessing. While the full amount sought for the treasury has not been attained, as the result of the Forward Movement approved and inaugurated by the last General Synod, encouraging progress has been made, a new and delightful spirit of interest and benevolence has been manifested throughout the Church, the receipts of all former years have been exceeded and the way is open for the prosecution of the movement, through the coming year, to complete success.

No Debt.

For the sixth time in succession the year has closed not only without debt but with a balance in the treasury. As will appear subsequently, this has not been brought about by curtailing the estimates of the Missions, as heretofore, but by the enlarged liberality of the Church.

Full Appropriations.

For the first time in ten years, the Missions were granted the full amount of their estimates for the calendar year 1907. The burden of curtailment, so long borne, had not only been a grievous load upon the hearts of our missionaries, and weakness to their hands, but it had inevitably caused injury and loss to their work in every field. Their sorrow and distress was shared by the Board, but, up to this year, no other course seemed to it justifiable or wise.

In October, 1906, however, encouraged by the action of the

Synod in June, the Board, when fixing the appropriations for 1907, adopted the following preamble and resolution:

"Whereas, the Forward Movement for which we have been praying has begun and the churches are responding, in larger measure, to the appeals from the field, and whereas God's blessing already rests on the special methods of work now being used to increase the regular income of the Board, with many indications that it will reach \$200,000:

"Resolved, that the Board hereby grant to all the Missions the entire sum asked for in their Estimates for 1907, so far as approved by the Executive Committee."

The tidings of this action were received with the warmest expressions of grateful appreciation by all the Missions, those of Amoy and Arcot giving voice to their feeling in formal resolutions. They have all been working since January 1, under these enlarged appropriations. It will be a double disappointment to them if there should be any backward step in making the appropriations for 1908, through any failure on the part of the Church to provide the necessary funds and sustain the Board in this feature of the Forward Movement, which means *moving forward in the field*.

Our Own Missionary.

In aid of the Forward Movement, and to place it, in part at least, on a more permanent footing, the Board has urged and the Synod has twice approved, the special support of missionaries by churches, societies and individuals. In the last report of the Board it was stated that 49 of our 100 missionaries were either self-supporting or thus specially supported. The number has increased to 79, whose salaries are pledged. It is not, of course, impossible that, from various causes, there may be default in some of these pledges. It is gratifying to state that, thus far, the instances of such default are very few indeed. The income thus measurably assured amounts, for the Amoy Mission, to \$9,400; the Arcot Mission, \$19,250; the North Japan Mission, \$5,000; the South Japan Mission, \$5,625, and the Arabian Mission, \$11,100: a total of \$50,375. A method productive of such results is surely worthy of continued encouragement and further development.

THE BOARD: A BRIEF SURVEY.

**Its Organization
1832.**

In organizing a Board or agency for the prosecution of "missions to the heathen", the General Synod simply responded to a growing interest in and desire for such work among the members of the Church. Many causes and influences,—some of them general and some appealing specially to the Church—conspired to create and deepen this interest. The Particular Synods of Albany and New York,—the only Synods at that time,—each, at its meeting in 1832, commended "the subject of Foreign Missions to the immediate and prayerful consideration of the General Synod." The Synod responded to the appeal, and the Board was created.

As originally organized, the Board consisted of fifteen members,—nine ministers and six laymen. By an agreement, cordially entered into with the American Board, missionaries from our own Church, approved by it, were to be recommended to and accepted by the Prudential Committee of the American Board. The contributions from the churches were to flow into the treasury of Synod's Board, to be appropriated by it to the support of missionaries so accepted or to such other missionaries and objects as might be approved.

The arrangement thus made continued to operate with uninterrupted harmony and to the mutual satisfaction of the two Boards, for twenty-five years. Under it the Mission to Borneo was born, lived its brief but interesting and often thrillingly strenuous life and died in 1849. Under it, too, the Amoy Mission was begun by David Abeel in 1842, and the Arcot Mission was organized by the three brothers Henry Martyn, William W. and Joseph Scudder, in 1853. Both of these Missions have lived to pass their semi-centennial anniversaries, at Amoy in 1892, and in India in 1905.

**Its Reorganiza-
tion 1857.**

But the more earnest spirits among the churches were not satisfied. They were not content to be in "leading strings." Visions of larger things to be attempted and accomplished by separate and independent action on the part of the Reformed Church were granted them. These visions led to action. The happy relation with the

American Board, having served its purpose well, was happily dissolved. The Church took upon itself not only the support, but also the care and direction, of all its missionaries and its mission work. The Board was reconstituted in 1857, its membership being enlarged from fifteen to twenty-four,—subsequently increased, by the Synod to twenty-seven, by the addition of three members from the West, in recognition of the remarkable and constantly growing interest in Missions among the western churches. In 1860, the Board was incorporated by special Act of the Legislature of the State of New York.

In all, 215 ministers and laymen have been **Its Membership.** elected, (a few of them twice), to membership in the Board. A glance at the roll, were it possible to produce it here, would show the names of many of those, both living and dead, who have stood highest in the estimation of the Church and who have rendered it the most signal services, not only in connection with Foreign Missions, but in every line of the life and work of the Church.

The first missionaries from the Reformed **Its Missionaries.** Church under its Board of Foreign Missions, were sent to the field in 1836, destined to join the Mission established by the American Board in Netherlands India. They went to Java and Borneo, fourteen in number, seven men, six wives and one single lady. To these were added Messrs. Doty and Pohlman, who were transferred with their wives to Amoy, in 1844, and are counted among the missionaries of the Church to China. In 1849, in view of great reductions in the force, the apparent impossibility of securing men and the obstacles placed in the way of the Mission and its work by the Dutch authorities, the Borneo Mission was abandoned. China profited thereby.

From the advent of David Abeel in Amoy in 1842, sixty-five missionaries have been sent to China; from 1853, when the Arcot Mission was organized, sixty-three have gone to India; from 1859, sixty-three to Japan, and from 1889, twenty-six to Arabia. The whole number the Church has furnished for the conquest of Asia's millions for Christ is 231. Of these 92 were men, 81 married and

58 unmarried women. This makes no account of those now under appointment.

Were it possible to publish here the long list of these missionaries, it would be found to include the names of many who have been honored not only in the Reformed Church but by the Church of Christ throughout the world, and who have conferred signal and lasting benefits and blessing upon the people to whom they have given their lives. Such names as Abeel, Talmage, Scudder, Chamberlain, Verbeck and S. R. Brown, to say nothing of others living and departed, neither the Church that sent them forth nor the Church universal will soon or willingly forget. The Missions are their monuments.

In view of the double anniversary of this year, **Its Missions.** the reports from the Missions are largely retrospective, embracing a survey, more or less full, of the years that have passed, the changes that have come over the fields they occupy and the work they have been enabled to do. No attempt is made to reproduce them here. They are published, nearly in full, in succeeding pages and will well repay thoughtful perusal and furnish many a suggestive theme for sermons and addresses. As one reads them it is impossible not to acknowledge, on the one hand, with gratitude to God, what He has wrought through them among the nations, and on the other, not to confess with sorrow how greatly we have come short of our privilege and responsibility in so great a work,—not to feel how much richer and greater might have been the fruit of their labors, had the number of missionaries been multiplied and their hands held up as they might have been, by the prayers and gifts of the Church.

Yet the results achieved are still considerable, worthy of note and of devout recognition, when compared with the small beginnings of fifty years ago. When in 1857 the Amoy and Arcot Missions were handed over by the American Board, they brought with them fifteen missionaries, eight men and seven women, of whom all but one were married. Six stations were occupied by them, with two out-stations attached. No native pastor or minister had yet been ordained and but twenty-two native helpers, all men, had been enlisted in the service. Seven churches had 297

communicant members and six day-schools had 88 scholars. Of boarding schools, theological classes or schools and students, of hospitals and dispensaries with attendant patients, there was not a trace, though there was a desire and hope for all.

Since then the Mission to Japan was begun in 1859, divided in 1889 into the North and South Japan Missions. In 1894 the Arabian Mission, independently organized in 1889, was received under the care and administration of the Board. Thus the Missions have more than doubled, an increase of 150 per cent. The number of missionaries has increased to 100, nearly seven-fold. How is it with their work?

The six stations of 1857 have grown to twenty-three, and the two out-stations to 263. Thirty-seven ordained pastors are ministering to as many churches into which more than 5,000 communicants are gathered and more than 14,500 have been received,—about three-fourths as many as the entire membership of the Reformed Church in 1832. Unordained native helpers have increased from twenty-two to 379, and to their number are added 137 women, of whom there were none in 1857 and ten years later, only two. The total lack of boarding schools has been supplied by eighteen, eight for boys and ten for girls, with 787 and 764 scholars respectively. More theological students are under instruction than in both the theological seminaries of the Church in this country. The six day-schools have multiplied to 191, and their scholars from 87, to 8,189, nearly a hundred-fold. At seven hospitals and dispensaries, 89,185 patients were treated last year.

But these results which can be seen and tabulated,—which it is right to seek and to rejoice over when secured,—are by no means all,—perhaps not the largest and most valuable part,—of what these Missions have accomplished. The Gospel with which we and they have been put in trust and which it is their bounden duty and high privilege to preach, is not only a seed which springs and grows in strength and beauty which the eye may see. It is also leaven, working in secret, with enlivening and transforming power. It is light, not confined nor confining itself to the specific points where it is kindled but illuminating the darkness by which it is surrounded. In all the great mission fields of the world, in which our own Missions are set, these processes have been going on.

To them, within the sphere of their operation, they have contributed no inconsiderable part.

The wonderful changes which the half-century has witnessed in India, even more conspicuously in Japan, and which are now challenging the awed attention of the world in China, are all dwelt upon in the reports from the field. It would be easy to show how potent has been the influence,—both in bringing them about and in impressing upon them something of their peculiar form and character,—of Christian thought and truth as proclaimed by the great company of missionaries in these empires and as illustrated in their beneficent Christian lives. It should not be difficult to see how strong and emphatic is the challenge, to us and to the Church of Christ everywhere, to put forth increased effort to meet the responsibilities involved in these changed conditions, and to bring these nations in intelligent, willing and joyful submission to the feet of Christ.

THE WORK OF THE YEAR.

To the fourteen churches were added 127 by confession of faith in Christ, a net increase in communicants of 33, 68 having been lost by death. The whole number is 1,636; their contributions \$10.879 silver, or \$5,439 gold. Few testimonies to the character of these Chinese Christians could be stronger than the fact, stated in the report, that the collection of taxes from the church members in Amoy is entrusted by the authorities to the churches themselves. These are paid over, when collected, in a lump sum and accepted without question.

Revival influences have been felt in a number of places, notably in the girls' school at Amoy, where twenty girls were received into the church. A large number of inquirers, 999, is reported, from whom further additions to the churches are to be expected.

A special feature of the year is the organization of a Y. M. C. A. at Chiang-chiu, for which \$3,000 gold have been contributed for a building and the running expenses for five years guaranteed. Efforts are being made to induce the gentry of Amoy to unite with the Missions in the establishment of a similar institution in that

city. The attention of the International Committee of the Y. M. C. A. in New York has also been invited to the opening at Amoy for the peculiar work of the Association.

The work of the boarding-schools has been prosecuted with success, the Boys' Primary and Middle Schools having an enrollment of 166. The building occupied by the former is altogether too small and steps have been taken looking to the erection of a much larger building on ground purchased for the purpose. The Woman's Board has generously contributed \$3,000 gold for this object and proposes to add an equal amount in the near future. Such characteristic liberality deserves the grateful recognition of the Board, (which it has received), and of the Church as well.

In the five schools for girls and women, 262 scholars were in attendance. The school building at Tong-an, so long in process of erection, was completed in June, to the great satisfaction of teachers and pupils. Each of the four stations occupied by the Mission is now furnished with a substantial building suited to this important work.

An auspicious event in the year's experience is the union of the three Missions, London, English Presbyterian and our own, in the conduct and maintenance of the Theological and Middle Schools. The latter two have been united in educational work for many years. The union of the first-named consolidates the school work of all the Missions centering at Amoy, and thus gives promise of greater strength and efficiency in the future.

Another gratifying feature is the increase in the number of day-schools, from 17 to 24, and of scholars in the same from 343 to 583. This is a most important step in advance. The educational movement in China, which has assumed such large proportions, and which promises, in ten years, a primary school to every 200 families in the Empire, makes it obligatory on us, and on all Christian Missions, to meet the growing desire for education, with Christian schools fully equal, at least, to those established by the Government. Only so can we fitly embrace the opportunity now presented to reach and mould aright the rising generation.

This consideration adds special importance to the establishment of a normal department in connection with the Middle School, for the preparation of teachers of the right quality. The Board hopes

to be able to send to Amoy, at no distant day, a man of the requisite training, experience and character to conduct this department, now just begun.

The work of the Hospitals has been carried on for only nine months, both Hope and Wilhelmina Hospitals at Amoy having been closed to patients for three months while extensive improvements were being made. By the efforts of Dr. Otte, Hope Hospital continues to be self-supporting. Wilhelmina Hospital, so named in honor of the Queen of Holland, is supported by generous friends of Dr. Otte in the Netherlands. They have also provided the cost of the much needed enlargement. Their continued interest and liberality receive, as they deserve, grateful recognition. At Sio-khe, a site for the new woman's hospital has been secured, and Dr. Blauvelt began work there in November. The total number of treatments reported by the Mission, at all the hospitals and dispensaries, is 9,505, for nine months only.

The Arcot Mission reports "a Christian community of nearly 10,000 souls, scattered in more than 160 villages, 2,792 communicant and over 5,000 baptized church members." These were gathered in 18 churches, of which eight are entirely self-supporting and the rest partially so. Owing to the extreme poverty of the people and other causes, the movement toward self-support was late in beginning and its progress for years was slow. Of late years, however, the pace has been accelerated and the growth in benevolence and self-support is most encouraging. In 30 years the contributions of the native Christians have increased from 632 rupees to 7,083.

Over the eighteen churches, fourteen ordained pastors have been set. To them 146 were received on confession, 39 more than in the previous year, and a net gain in membership of 116. Gracious revivals have marked the year, especially at Madanapalle, Chittoor, Ranipettai and Arni. "This gracious work of God's spirit was not apart from much prayer, public and private. The outpouring of the Spirit came when confession, humiliation and longing had reached their deepest notes." Thus our brethren have been permitted to share in the spiritual movement which has been so marked a feature in the religious history of India since

the great revival in Wales. The Church should pray mightily that such a work as this may be extended and intensified, kept pure, made permanent, and be the means of large ingatherings of souls into the Kingdom.

The educational work of the Mission is extensive and flourishing. It maintains four boarding-schools for boys, with 235 scholars, and three for girls with 195. In 162 day-schools, 7,429 pupils were gathered, 5,992 being non-Christians. Among the latter are 18 Hindu Girls' Schools, with an enrollment of 1,885.

The Voorhees College, at Vellore, had 950 students in the College and Academical departments, and 475 pupils in the branch, or feeder, schools. Work is being rapidly pushed on two new buildings, for which funds were provided by the generous gift of the late Ralph Voorhees. Owing to reduced grants for building purposes by the Government, and the requirement of a building specially devoted to College work, not contemplated in the original plans, the sum given by Mr. Voorhees has proved insufficient. The great need of the institution, at present, is some generous friend or friends who will furnish \$16,000 or \$17,000 for the erection of the College building, referred to, and of a house for the Principal, to be located on the campus, where it ought to be.

The Medical work of the Mission is carried on at Ranipettai and Vellore, at the latter place in the Mary Taber Schell Hospital for women. The reports from both hospitals show features of interest. The number of patients treated was 26,946 at Ranipettai and 30,321 at Vellore.

The Mission was greatly cheered and quickened, in January of the current year, by the presence at its annual meeting, and his visits to several stations, of Rev. A. E. Kittredge, D. D. His deep and searching interest in their work, and his stirring sermons and addresses have frequent and grateful mention in letters from the Mission. They will be long remembered by missionaries and native Christians. Such visits are a great encouragement to the missionaries and of incalculable benefit to their work.

It was given to the Reformed Church to be **North Japan.** among the very first to enter Japan with the Gospel, in the hands of its missionaries, and to help in laying the foundations of the Church of Christ in that Empire. The story of Japan's marvelous progress, in less than fifty years, is known to the world. A brief but striking recapitulation of it is given in the report of the North Japan Mission. One cannot read the report without mingled feelings of gratitude and sorrow,—gratitude that we have been permitted to bear a part, however humble, in the making of the New Japan, and sorrow that with such advantage as our early advent and the character, influence and labors of our first missionaries gave us, we have so poorly improved our opportunities. The field of our evangelistic activity has steadily narrowed, portion after portion has been given over to others better able to care for it than we, and this through no fault of the workers on the field, but simply because the Church has failed to provide the men and means necessary for its retention and development. Yet all is not lost, and opportunity for enlargement still remains. May we have grace and ability to improve it as we should.

The report calls attention to the sobering influence of the war with Russia, to an open-mindedness toward Christian truth and a willingness to hear the Gospel which are unprecedented. Even Buddhist writers show an increasing appreciation of Christian thought and a growing familiarity with the Bible and Christian literature. In the search for some sufficient basis for morality and the building up of sound and strong moral character, thoughtful men in high position, with no personal interest in Christianity, are yet turning to it as the only hope for the youth of the country and so for Japan itself.

The questions, closely related, of the independence of the Japanese Church, and of co-operation with the Missions to which it owes, under God, its existence, have been prominent during the year. With the desire for complete independence on the part of the Japanese Church, the Board and the Missions are in cordial sympathy. Even if there should be,—as there is on the part of a very few leaders in the Church,—a disposition to dispense with the aid of foreign missionaries

altogether, there would be no occasion for surprise. It would be only to follow the course Japan has pursued in every other department of life and effort.

But the time for such complete independence, not only of foreign control and direction but of foreign aid, has not yet come. The great mass of the population is as yet unevangelized. The Church of Christ, though increasingly feeling its strength and growing stronger, is not yet able to assume the responsibility for their evangelization, nor would the missions be justified in withdrawing from the work. The question of co-operation, therefore, assumes peculiar importance. It has occupied the attention of the Synod and of the Missions for a long time. No generally satisfactory solution has yet been reached. The position of the Synod of the Japanese Church is differently viewed by different men and different missions. But we may confidently hope that with patience, prayer and a mutually conciliatory spirit, and under the direction of the Spirit of Christ Himself, such a solution will be found.

The educational work of the North Japan Mission shows every sign of prosperity. The Meiji Gakuin, in Tokyo, is maintained jointly by the Board of the Presbyterian Church (North), and our own. From the Theological Department, since the beginning, 153 men have graduated of whom 142 survive. Of these 94 are in the active ministry of the "Church of Christ," and 12 in that of other churches, while 20 are teachers in Christian and government schools. A notable contribution, this, to the evangelical forces for the Christianizing of Japan. At present the department has 21 students. Three graduated in 1906. Regular evangelistic work is done by the students.

In the Academic Department 288 students are enrolled. The number might have been larger, but for the lack of sufficient accommodations,—class rooms and dormitories. Forty-two graduated in 1906 and the present graduating class has 71. Of 295 graduates, 274 are still living. Among them are ministers, teachers, physicians, business men, officials and military men, while 103 are still pursuing theological and other higher courses of study. "As a fountain of power and healthful influence in Japan and Eastern Asia, (for we already have several of our

graduates in China, Manchuria and Korea), Meiji Gakuin is only at the beginning of its work and has a great future before it."

The total enrollment of Ferris Seminary for the year was 237, of whom 75 were new pupils. The actual attendance at its close was 196. Twenty-one girls graduated from the institution, seven from the Bible course, 11 from the Grammar and three from the English Normal departments. Eleven pupils were received into the Church on confession. The total number of Christian girls was 61, nearly all of them boarders.

Begun in 1870 with six girls, and coming into possession of its first building in 1874, this school has had a history of repeated enlargement and continued though not entirely unbroken prosperity. In common with all similar schools, it suffered during the period of re-action, and later, by the discontinuance of its higher department. In spite of all discouragements, the object of the school,—“the training of Christian workers and the spiritual and moral development of the girls of Japan,” has been in good measure fulfilled.

Much that has been said above, in relation
South Japan. to conditions in Japan and in the Church, applies equally to this mission and need not be repeated. While there has been no such lopping off of evangelistic fields and work already begun, as in the case of the Northern Mission, the Mission has always been, and still is, inadequate to the evangelistic work which has been left, rather than assigned, to it; as the only representative, through most of its history, of the missions co-operating with the Church of Christ in Japan, in the great island of Kiushiu, with its population of seven millions.

The mission has two large fields for evangelistic effort, outside of Nagasaki,—one in the South, with its center at Kago-shima, and with two out-stations; the other in the North, stretching across the island from East to West. The latter comprises, in reality, two distinct fields, one with three out-stations, stretching along the N. E. coast; the other with four out-stations in the Northwest. The center of both, at present,

is at Saga. Another missionary is needed for the N. E. section, and the Board hopes to supply the need this year.

Stimulated by the action of the Synod (Daikwai) of last year, the oldest Church belonging to this mission, that of Nagasaki, has assumed self-support, and will hereafter disappear from the mission reports. This result has been brought about in a most satisfactory manner and with the happiest relations and feeling between the Church and the mission. A similar attempt at Kagoshima seems to have failed utterly, to the disadvantage and injury of the church there, through the unwisdom of the minister there employed.

The year has been one of unusual prosperity for Steele Academy, heretofore known as Steele College. The changed title conforms more accurately to the grade of work attempted. The enrollment was 98. Five graduated in 1906, of whom three were Christian young men. Five were received to the communion of the church, of whom two have expressed a desire to prepare themselves for Christian work.

For several years the mission has desired to secure for the school government recognition, in order that it might have the standing such recognition would give, and secure for its students the special privileges accorded by the government to schools so recognized. Till recently, however, it had been found impossible to comply with the conditions and requirements necessary to such recognition, through inability to provide the teaching force, the accommodations and the equipment prescribed by the government. This difficulty has been happily removed through the kind and generous intervention and aid of Miss H. K. Steele, daughter of the late Dr. Wm. H. Steele, by whom the school was founded. By two donations of \$1,600 and \$1,300 respectively, Miss Steele has made it possible to meet these requirements. Since the year closed and the report of the mission was written, recognition has been granted by the government and official notification of the fact received at Nagasaki. The school begins the new year, therefore, with brighter prospects than ever before.

Sturges Seminary, reports an enrollment of 77 pupils, of whom 33 were boarders. Of these eighteen are Christian girls.

Five graduated, of whom all but one were Christians. That one had long desired to be baptized, but was prevented by the opposition of her family. Four united with the church during the year. A gratifying incident of the year was the receipt of a gift of Yen 100, from a former pupil and graduate, accompanied by expressions of affection and gratitude for benefits received at the school.

The report of the Mission traces the progress that has been made toward the realization of its original purpose. This was declared, in words written seventeen years ago, as follows:

Arabia. "The object of the Mission is the evangelization of Arabia. Our efforts should be exerted among and for Moslems. * * * Our aim is to occupy the interior of Arabia, with the coast as a base." The report should be read as a whole, with this purpose distinctly in mind. It is not without significance that 92½ per cent. of the Scripture sales during the last year were made to Moslems, that over 73 per cent. of medical treatments at Busrah were given to Moslems; that one-half of the pupils at Muscat are of the same class, and that the preaching services there often draw more Moslems than any others.

Methods of preaching necessarily differ from those used in non-Moslem communities. **Preaching.** Street preaching, as practiced in India and elsewhere, is unknown. Public discussions are sometimes held and opportunities for personal work are always at hand. But the best field for preaching is afforded by the hospitals and dispensaries, where many thousands hear the Gospel message. Regular Sunday services are attended by increasing numbers. At Bahrein the native pastor is partially supported by the Christian community and the organization of a church seems needed and imminent.

The total sales of Scriptures and Scripture portions was 4,950, in fourteen languages. Of these 4,581 were sold to Moslems, 234 to Jews, 123 to Christians and 12 to Hindus. **Bible Distribution.** Of the sales, 1,310 were

made in the Bible shops, 3,603 on tours, and 37 copies were donated. Of other books, 2,066 copies were sold. The value of sales amounted to Rs. 1.992-15-3, about \$664 gold.

Schools. Only during the past year has the Mission had regular teaching by native teachers, at all the stations. Five day-schools have been maintained, having a total enrollment of 112 boys and 65 girls,—177 in all. These schools are of comparatively recent origin and are carried on under many difficulties and discouragements. But this branch of work must inevitably grow, and come eventually to occupy the same position of importance as in other and older missions. The completion of the new school and chapel building at Bahrein, and its formal opening, furnished an occasion of great interest, and gives new promise for the educational work at that station.

Medical Work. The Mason Memorial Hospital at Bahrein has continued its blessed work of healing and Gospel teaching. The Board has been unable, as yet, to secure a lady physician for the institution. The lady who was appointed last year, declined to fulfil her engagement and no one has been found to take her place.

At Busrah, medical work for men and women has been carried on by Dr. and Mrs. Worrall, under many difficulties and discouragements, largely due to lack of proper facilities and accommodations for so large a work.

At Muscat a beginning has been made by Mrs. Cantine, of medical work among the women of that city. Much interest has been awakened and many have been benefitted. In difficult cases aid has kindly been given by the English physician attached to the British political Agency. The number of patients treated at all the stations was 22,413.

New Members. Miss May De Pree, a sister of Mrs. Cantine, having become the wife of Dr. Sharon J. Thoms, in October, 1906, has been appointed a member of the Mission.

Mr. Dirk Dykstra joined the Mission in December. He has educational work chiefly in view. Mr. Dykstra's salary is provided by the Church of Alto, Wis.

Dr. and Mrs. C. Stanley G. Mylrea, joined the Mission in January, 1907, having been delayed at Constantinople in a vain endeavor to secure a diploma from the Turkish authorities there. Dr. Mylrea's salary is pledged by the First Church at Roseland and Mrs. Mylrea's by the Second Church of Pella, Ia.

New Appointment. Miss Minnie Wilterdink, of the First Church of Holland, Mich., has been appointed and will probably leave for Arabia in the Fall. The church of which she is a member has undertaken her support.

Receipts. The receipts for the regular work of the Mission were as follows: From Syndicates, \$10,689.80; non-Syndicate gifts, \$14,944.04; legacy, \$95, and interest on invested funds, \$100; total, \$25,828.84, being \$5,937.09 in advance of last year, and by far the largest amount for the regular work in any one year. To this should be added, for special objects, \$2,796.45, making the total of all receipts, regular and special, \$28,625.29. This is \$4,261.38 less than last year, when \$8,000 were given for a new residence and over \$2,000 for the Memorial chapel and school building, both at Bahrein.

Expenditures. The total expenditures were \$21,959.56, made up as follows: For support and travel of missionaries and work on the field, \$18,010.45; for special work outside the appropriations, \$2,755.72; for Home Expenses, including cost of "Neglected Arabia," \$1,193.39.

MISSIONARIES AND THEIR MOVEMENTS.

The whole number of missionaries, not including those now under appointment, is the same as last year, 100.

Returning to the Field. To China, Miss Nellie Zwemer. To Japan, and the Ferris Seminary, Miss Julia Moulton. Rev. and Mrs. Henry J. Scudder expect to return to India with their family, early this fall. Rev. and Mrs. E. S. Booth, with their daughter, leave for Japan shortly after the meeting of General Synod.

New Appointments. Rev. Henry Honegger, of the graduating class of the Seminary at New Brunswick, to the Arcot Mission. Mr. Honegger's outfit and traveling expenses, as well as his salary for at least one year, are provided by the First Church of Paterson, N. J.

Rev. Henry J. Voskuil, of the graduating class of Princeton Seminary, to Amoy. Mr. Voskuil comes to us from the Christian Reformed Church, having been received by the Classis of Newark. The First Church of Newark has adopted him as its missionary.

Rev. and Mrs. Henry P. DePree, of Bethel Church, Pella, Iowa, to the Amoy Mission.

Rev. Willis G. Hoekje, of the Western Theological Seminary, to the South Japan Mission. Mr. Hoekje is a brother of Mrs. Hondelink of that Mission.

Mr. W. E. Hoffsommer and Miss Grace Posey, to the North Japan Mission. Mr. Hoffsommer has been engaged in educational and Y. M. C. A. work in this country. He goes to the Academic department of the Meiji Gakuin, Tokyo.

Miss Katharine R. Green of the Church on the Heights, Brooklyn, N. Y., to the Amoy Mission. Her own church has undertaken her support.

Mr. Anthony Walvoord, who went to Nagasaki in 1905, under a four years' contract, to teach in Steele Academy, and has rendered very satisfactory service, has been appointed, with Mrs. Walvoord, a full missionary, the appointment dating from January 1, 1907. The new Classis of Oklahoma has adopted him as its missionary.

Miss Jennie A. Pieters, who has taught for nearly four years in Sturges Seminary, to the satisfaction of the Mission and the

Board, has also received appointment, to date from January 1, 1908.

The appointment of Miss Wilterdink to the Arabian Mission has been already mentioned. It is long since the Board has felt able and authorized to commission and send so many to the field. This is a part of the Forward Movement in which it needs and counts upon the loyal support of the Church.

THE BOARD.

Mr. J. H. Fink, having removed his membership from the Reformed Church, resigned from the Board. The vacancy was filled for the remainder of his unexpired term by the re-election of Mr. Charles H. Harris.

Prof. M. T. Bogert, of Columbia University, finding it impossible to attend the meetings of the Board, resigned his membership. His place was filled by the election of Mr. Sam. Sloan, Jr.

The health of Rev. J. W. Conklin, Field Secretary since 1900, has been so seriously impaired as to lead him to resign his office, to the great sorrow of the Board and, it believes, of the Church as well. The Board accepted his resignation with extreme regret, and with expressions of its high appreciation of the service he has rendered, its sympathy with him in his weakness, and its prayers for his complete restoration to health and strength and service.

In conformity with the suggestion of the last Synod, with which its own judgment was in hearty accord, the services of Rev. S. M. Zwemer were secured during a considerable portion of the year, in the promotion of the Forward Movement. To his well-directed effort and stirring appeals very much of the success attending it is due.

The term of the following members of the Board expires with this session of the Synod:

Rev. J. H. Whitehead,	Mr. Charles H. Harris,
" E. B. Coe, D. D.,	" V. H. Youngman,
" E. P. Johnson, D. D.,	" John Bingham,
" John G. Fagg, D. D.,	T. G. Huizinga, M. D.,
Rev. J. H. Oerter, D. D.	

THE WOMAN'S BOARD.

This Board has felt the influence of, and also helped, the Forward Movement. Its receipts for regular work and special objects amounted to \$59,333.59, the largest in its history. Its disbursements were \$58,736.26. Of this sum \$36,277.42 were paid to Synod's Board for regular work among women and children, and \$1,415.13 for special objects outside the appropriations. Its payments to the Arabian Mission were \$7,187.08. The total of its payments to Synod's Board and the Arabian Mission, was \$44,879.63.

Special mention should be made of its Birthday offering toward the erection of a new bungalow on the Telugu Plateau, in the Arcot Mission, as has already been made, on a previous page, of its generous gift of \$3,000, and its offer to raise \$3,000 more for the purchase of land and erection of a suitable building for the Boys' Primary Boarding School at Amoy. The Board can only repeat the expression, so often made, of its sense of appreciation of the generous spirit of co-operation which animates the devoted workers of the Woman's Board.

Its organization in 1875 has proved to be one of the most significant events in the history of the Board. Its thorough system of organization of auxiliaries and classical unions has served to band together the women of the Church for aggressive mission work, throughout almost the entire denomination. The labors of its devoted and effective speakers, and its varied, interesting and inspiring publications, have been a stimulus to individuals, to churches and the Church at large. Its constantly growing contributions have served to maintain about one-third of the regular work in our mission fields and also to supply many special wants of the Missions which it has been beyond the power of Synod's Board to afford. It was never more helpful than it is to-day.

AMONG THE YOUNG PEOPLE.

Since the resignation of Rev. A. DeWitt Mason, systematic work for and among the young people of the Church has lacked an organizing and directing head. The organization of the Young People's Missionary Movement for the promotion of such work in

all the denominations, has seemed to give it new emphasis. Of its importance there can be no doubt, as it relates to the future welfare of the entire missionary work of our Church and of all the churches. After long deliberation, the resolving of many doubts and as the result of repeated and earnest consultation, the Board of Foreign Missions has united with the Domestic Board, the Woman's Board and the Women's Executive Committee, in the election of Mr. Henry A. Kinports, for fourteen years a worker in the Marble Collegiate Church, and now President of the United Societies of Christian Endeavor in New York State, as Secretary for Young People's Work. Mr. Kinports has peculiar qualifications for this work and large experience in it. He has accepted the office as the call of God, and with a deep sense of the responsibility attaching to it. The Board unites most cordially with the other Boards in commending him to the confidence and cooperation of ministers and churches, in the work assigned him.

MISSIONARY PERIODICALS.

The only periodicals with which this Board is directly concerned are the "Mission Field" and "Neglected Arabia."

The Mission Field, according to the report of **Mission Field**, its editor, has reached an average circulation of 5,019 copies per month. The Boards of Foreign and Domestic Missions, of Education and the Women's Executive Committee are represented in its pages, and contribute to its financial support. The total cost of publication for the year just closed was \$4,010.72. Of this amount \$1,238.47 was received from subscriptions, this Board furnished \$1,241.37 and the balance was contributed by the other Boards interested, in varying proportions. While the Board would gladly be relieved of the expense involved, it does not see how it can dispense with such an organ of communication with the churches, even at such a cost, until a better is supplied.

Neglected Arabia.

This publication is issued quarterly by the Board of Trustees of the Arabian Mission. It contains fresh letters from the field. It has no subscription list, but is sent free of cost to contributors, in quanti-

ties to Syndicates, and a copy to each pastor in the Church. There is a strong feeling among the Trustees and the Missionaries alike, against its discontinuance or merging it with any other publication. Its cost, for the year, was \$254.82, with an additional charge of about \$100 for postage and expressage. Its contents and the method of distribution appear to give general satisfaction.

THE LAYMEN'S MISSIONARY MOVEMENT.

On November 13 and 14, 1906, there was held in New York a series of interdenominational meetings in commemoration of the Centennial of the Haystack Prayer Meeting. On the afternoon and evening of the 15th a company of laymen met, in response to a "Call to Prayer" in which it was stated that "the need of the hour is for the consecration of laymen to the work of Missions. Those invited were asked to join with other laymen of various denominations in this great work." The afternoon and most of the evening were spent in prayer.

As the result, a committee of representative laymen was appointed to consult with the secretaries of the missionary boards of all denominations in the United States and Canada, assembled in their Annual Conference in January, 1907. "with reference to the following propositions:

1. To project a campaign of education among laymen to be conducted under the direction of the various boards.
2. To devise a comprehensive plan (in conjunction with the said board secretaries) looking toward the evangelization of the world in this generation.
3. To endeavor to form, through the various boards, a Centennial Commission of Laymen, fifty or more in number, to visit as early as possible the mission-fields and report their findings to the Church at home."

The origin and purpose of the Movement, and the plans entertained by the Committee having it in charge, were presented to the Conference in an able paper by Mr. Samuel B. Capen, Chairman of the Committee, at Philadelphia, on January 9. The Conference listened with profound interest to the statements made, heartily endorsed the proposals of the Executive Committee of

\$200,000
Still Needed. If "opportunity is responsibility," then our responsibility is great. While the goal set by the last Synod was not reached, except in the case of the Arabian Mission where it was passed, there is no ground for discouragement. Rather, the effort should be to stimulate the churches to attain complete success this year. As has been shown in the above table the receipts for the regular work of the Board and the Arabian Mission were \$160,056, or \$39,944 short of \$200,000. At the same time the actual contributions received for all purposes, leaving out legacies and interest, were \$28,839 more than the previous year. That year itself exceeded all former years in contributions, so that the "High-water Mark" of 1906 has been far over-topped by that of 1907. It should not be impossible to reach the mark set, by April 30, 1908.

Advance
Necessary. That the Forward Movement cannot be allowed to be a mere "spurt," but must be maintained, is evident.

1. The fact that the missions are working, and have been since January 1, on full appropriations, an increase over those of last year by about \$16,000, makes larger monthly remittances to them an absolute necessity. These must be kept up or the appropriations for next year must be cut down and debt invited, after years of exemption from it.

2. Though the "eleven men" sought have not been found, yet the largest number of men and women have been appointed in any single year. These must be sent out, the cost of their traveling expenses and outfits paid and also of their maintenance in the field. This will add still further to the expenditure of the Board in the year to come, and makes still more necessary a large increase in contributions if the Church really wants them to go.

3. The wants of the Missions in men and women are not yet met. At the suggestion of the Conference of Officers of Foreign Missions Boards in the United States and Canada, and in concert with the Boards therein represented, inquiries have been addressed to all our Missions, asking specific information as to the number of men and amount of money actually needed to fulfil their responsibilities to the people among whom they are placed. There

is no reason to suppose that the numbers or amounts will be less, but every reason to expect they will be more than those already reported to the Synod. If "the reward of work faithfully done is to have more to do," then, by so much as we have tried, in the past, to be faithful in that which has been committed to us, should we expect and welcome the reward.

We stand at a point of gracious and solemn interest and significance. If we look back and recognize with gratitude the good hand of our God upon us, in His blessings on the work we have tried to do in His name, it must yet be with heartfelt regret and contrition that we have not done more. Two generations have passed in China and virtually two in India since our work began. Souls have been given us, churches and schools established, healing and comfort brought to hundreds of thousands through our hospitals and dispensaries. Yet, of all the millions gone, every one of them potentially redeemed by the sacrificial life and death of Christ our Lord, to how few comparatively,—how very few,—have we been able to impart the saving knowledge of this blessed truth and of Christ Himself as their Savior.

Shall the future be even, and only, as the past? Or shall we,—shall we not,—from this time forth, with such help as God may give us, address ourselves more seriously, more intelligently, more prayerfully, more persistently and with more of the spirit of love and sacrifice, to the greater work that lies before us in the years to come? For this the experience gained, the institutions planted, the body of believers in every country, the leaders raised up from among themselves and the means God has liberally put into our hands, furnish nearly adequate equipment. What it lacks we are able to supply.

To this the changes and movements in progress among the nations,—to which allusion has been made,—groping for the light, feeling their need yet not really knowing what they really need; the readiness and even eagerness of multitudes to listen to the Gospel of the grace of God; the drawing together of the nations in acquaintance and sympathy and the good will and confidence already acquired, afford unparalleled opportunity and abundant and strong incentive. The opportunity may pass if not embraced. Now is the time to seize it.

the Movement and expressed its sense of its importance in the following terms:

"We recognize this movement as providential, having been born of prayer and of the Spirit. In its spontaneity and timeliness it gives evidence of the hand of God, and we are profoundly convinced that this is but another step in advance toward the completion of His great purpose in the redemption of mankind."

In these expressions and this estimate of the meaning and potential value of the Movement, the Board cordially sympathizes. It has, by formal vote, given it its hearty endorsement.

FINANCIAL.

Receipts,
B. F. M. The Board received for the regular work of the Missions, under the appropriations, the sum of \$134,226.83, being \$11,812.09 more than a year ago. Of this amount \$127,007.57 were from collections only, an increase of \$14,954.35 over the collections of last year. From legacies \$2,583.33 were received and from interest on invested funds \$4,635.93.

To the sum already given should be added
Special Gifts. \$16,380.48 for special objects outside the appropriations, making a total income from all sources and for all purposes of \$150,607.31, a gain of \$9,029.24. Among the special gifts is included the sum of \$5,095.71 received and transmitted, through the Treasurer of the Amoy Mission, for the relief of famine sufferers in China.

Not included in the above, because not immediately available for the uses of the Board,
Neefus Fund. is the sum of \$11,000 received from Mr. Peter I. Neefus to be held in trust as the Peter I. and Mary Van Kleek Neefus Fund, the interest to be paid to Mr. and Mrs. Neefus during their lifetime. This is the second considerable sum held by the Board, (with several smaller ones), on somewhat similar conditions.

The example thus set is worthy of imitation by other friends

of missions. By this method such friends become their own executors, make sure to the Board the sums they desire to give without the cost and risk which so often attend testamentary bequests and, at the same time, secure for themselves a fixed and certain income during life.

For the regular work of this Mission \$25,-
Arabian Mission. 828.84 were received,—a gain of \$5,937.09,—
 and for special objects \$2,796.45, making the
 total receipts \$28,625.29. If these be added to the receipts of
 the Board, as given above, the result is a grand total of \$179,-
 232.60, a gain of \$4,767.86. The net gain in contributions, how-
 ever, which is the only indication of the actual benevolence of
 the Church, is far greater than this, as will appear from the
 following table:

For the regular work of the Board:

From collections	\$127,007 57	
From legacies	2,583 33	
From interest on invested funds....	4,635 93	
	<hr/>	\$134,226 83
For special objects.....		16,380 48
		<hr/>
Total for Board of Foreign Missions		\$150,607 31

For the Arabian Mission:—

From syndicates	\$10,689 80	
Non-syndicate gifts	14,944 04	
Legacy	95	
Interest	100	
	<hr/>	
Total for regular work.....	\$25,828 84	
For special objects.....	2,796 45	
	<hr/>	\$28,625 29
		<hr/>
Total receipts from all sources....		\$179,232 60
Deduct all legacies and interest....		7,414 26
		<hr/>
Total of all contributions, 1907....		\$171,818 34

Total of all contributions, 1906. . . .	142,978 84
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Gain in contributions, 1907.	\$28,839 50
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Expenditures, The expenditures of the Board, exclusive of the Arabian Mission, was: For the Amoy Mission, \$21,560.71; the Arcot Mission, \$43,587.39; the North Japan Mission, \$26,344.32; the South Japan Mission, \$18,898.04; a total for the four Missions of \$110,390.46. In addition, for discount and interest, \$1,181.51; loss in sale of securities, \$878.95; investment and legal expenses, \$2,499.77, and for home expenses of administration and communication, \$13,912.73. The total of all expenditures was \$128,863.42.

Arabian Mission. The expenditures of the Arabian Mission were, for support and travel of missionaries and work in the field, \$18,010.45; for special work outside the appropriations, \$2,755.72; for home expenses, \$1,193.39; total, \$21,959.56.

THE NEW HALF-CENTURY.

We are entering on a new half-century of **Still Forward.** missionary effort, of splendid opportunity such as the Church has never seen. Mr. John R. Mott, who has just returned from visiting every continent, Australia and the islands of the sea, with peculiarly favorable opportunities for observing intimately and intelligently both the conditions now prevailing among the non-Christian peoples of the world and also the missionary forces and work among them, declares, "*It is the time of times*" for pressing the work of their evangelization.

The same declaration is emphatically made by our missionaries, planted as they are in the most important mission fields of the world. The appeal that comes to us with nearly every mail from China, is almost agonizing in its intensity for the ability, in men and means, to meet the opportunity forced upon the mission by the tremendous changes taking place in that

rapidly awakening Empire—changes that recall the stages in the wonderful progress of Japan that so challenged the wonder and admiration of the world in the half-century just closing.

From Japan itself there come such voices as these:—"Never before have such favorable conditions for the spread of the influence of the Gospel existed in Japan as confront us to-day." "No one can rise from a careful study of present conditions in Japan without being impressed with the great things God has wrought, with the great things He is working and with the still greater things He is about to work. Of all times, this is the time for patience, prayer and faithfulness on the part of every one whom the Lord has blessed with birth into His Kingdom and honored with a share in the responsibility for its extension."

The feeling of unrest that more and more pervades India and the sporadic outbursts which give expression to that feeling, side by side with the growing tendency to union of spiritual forces, the growing consciousness of strength and obligation on the part of the Christian communities and churches for the evangelization of that Empire, second only to China in the immensity of its population, and the deep, effective, widely scattered movements of the Spirit of God dispensing "showers of blessing," all seem to show that now is God's accepted time to supply India's deepest need by giving it the Gospel of His Son.

There can be no doubt that the history of our Arabian Mission, and especially the Conference in Cairo in February of last year, which had its origin with that mission, have tended to waken a new interest in and deeper sense of responsibility for the Moslem world in all the Christian churches. The latter especially has emphasized the sin of which they have been guilty so long, in neglecting the followers of Mohammed in the ministration of the Gospel. It has shown, too, that the way is open and the time is ripe for larger effort for the evangelization of the millions, of Islam.

JUNE, 1907.

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More than all these, and by all these and other considerations,—especially by our own experience of the riches of His grace and our sense of obligation to Him for His great redemption, is Christ, the Captain of our own and of a world's salvation, summoning us and all His people to a new consecration of self, life and treasure to the fulfilment of the one high purpose for which He lived and died.

A handwritten signature in cursive script, reading "Henry N. Cobb". The signature is written in dark ink and features a prominent, sweeping underline that extends to the right.

Corresponding Secretary.

Approved by the Board, May 20, 1907.





THE AMOY MISSION, JANUARY, 1907.

THE AMOY MISSION, CHINA.

FOUNDED 1842.

Area occupied, 6,000 square miles. Population, 3,000,000.

Missionaries.—Mrs. J. V. N. Talmage, Miss K. M. Talmage, Miss M. E. Talmage, Rev. and Mrs. P. W. Pitcher, Dr. J. A. Otte, Amoy; Mrs. H. C. Kip, Rev. A. L. Warnshuis, Dr. C. O. Stumpf,* Miss E. H. Blauvelt, M. D., Miss G. Wonnink, Sio-khe; Rev. H. P. Boot, Miss M. C. Morrison, Miss E. M. Cappon,* Miss A. Duryee, Chiang-chiu; Rev. F. Eckerson, Miss N. Zwemer, Miss L. N. Duryee, Tong-an.

Associate Missionaries.—Mrs. J. A. Otte,* Mrs. C. O. Stumpf,* Mrs. A. L. Warnshuis, Mrs. H. P. Boot.*

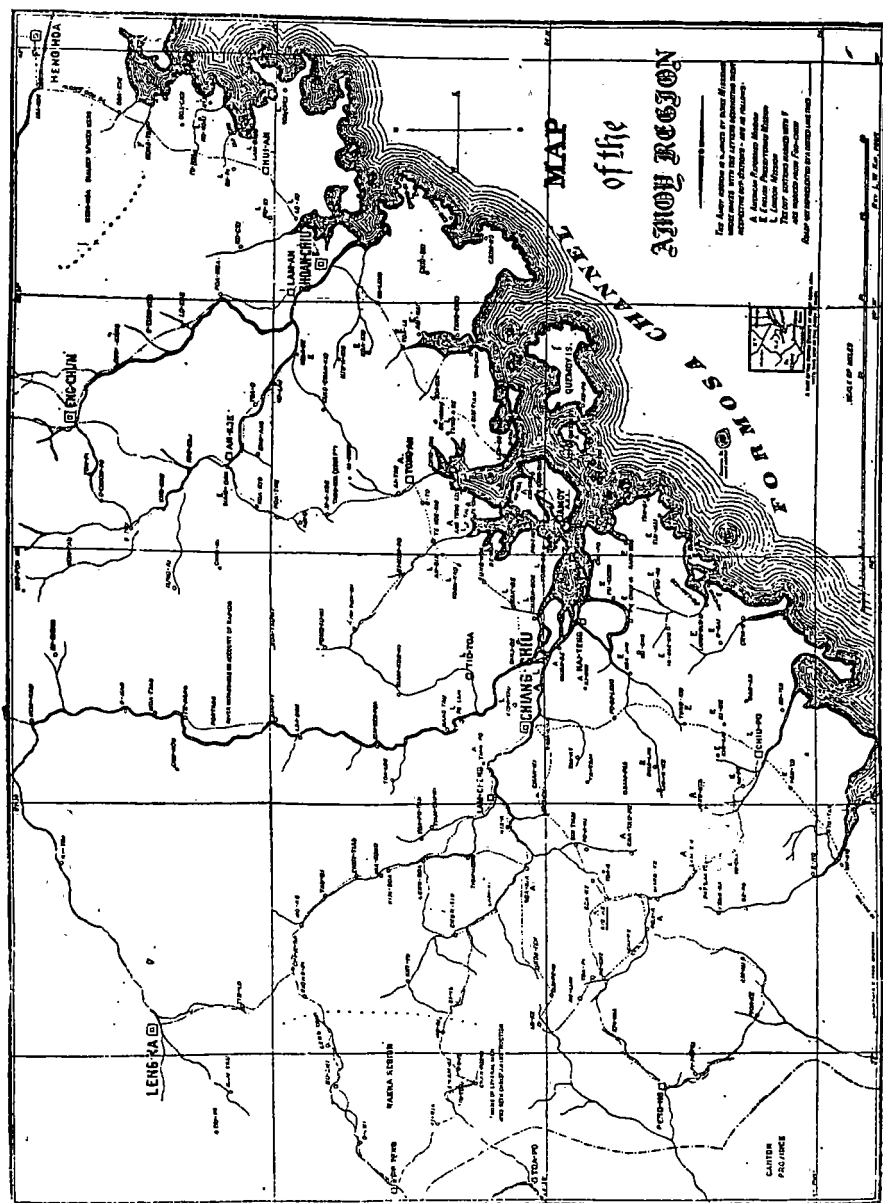
*In America.

STATISTICAL REPORT.

	Members last year.	Received on Confession.	Received on Certificate.	Dismissed.	Died.	Excommunicated.	Present Members, Communi- cants.	Suspended.	Infant Baptism.	Baptized Members.	Non-Communicants. Inquirers.	Contributions.
Sin-koe-a	155	23	6	5	164	3	14	116	40	\$1408	40	
Tek-chhiu-kha	231	13	1	5	236	6	14	114	40	2244	80	
O-Kang	141	10	2	4	144	8	10	101	100	615	00	
Hong-san	100	6	2	3	105	6	8	69	100	648	00	
Tong-an	179	12	3	7	187	34	10	107	200	545	00	
Chioh-be	107	9	2	8	108	5	7	80	90	1387	00	
Chiang-chiu	150	17	7	10	150	11	10	66	180	1231	00	
Thian-po	103	4	38	5	61	3	3	32	40	471	40	
Soa-sia	36	17	5	1	47	1	1	19	30	597	00	
Leng-soa	36	36	5	1	36	9	1	21	70	342	00	
Toa-lo-teng	55	2	2	6	50	5	7	52	40	73	50	
Sio-khe	89	14	2	10	92	10	4	52	33	366	30	
Lam-sin	89	4	1	4	88	4	3	44	50	256	00	
Poa-a	140	6	12	2	151	5	6	39	36	300	00	
Kam-un-hoe	12	7	1	7	17	1	5	30	394	04		
	1587	127	77	79	68	3	1636	110	97	917	999	\$10879 44

REPORT OF THE AMOY MISSION. 1842-1906.

Before the doors of Amoy swung wide on the Nanking Treaty of 1842, the Rev. David Abeel had crossed the threshold and with him the work of the Amoy Mission began. A retrospect of the



sixty-four years' existence and labor of this Mission leads to the inevitable conclusion that the helmsman was not man, nor any set of men, but the Master himself.

For convenience sake, we shall divide this period of time into several divisions:

1. 1842-'65, Pioneering, and Laying of Foundations.
2. 1865-'80, Struggle for Maintenance.
3. 1880-'92, Expansion.
4. 1892-1905, Strengthening and Consolidation.
5. 1905, Renewed Expansion.

EVANGELISTIC.

Foundation Laying. 1842-65. For decades the Mission reports have heralded the fact that the Amoy Mission had within its bounds 3,000,000 souls. In sixty-four years practically two generations have gone, and so we may say in round numbers that about 10,000,000 souls have been entrusted to the care of this Mission. Upon them was the blindness of generations; ignorance enveloped them like a solid wall; among the initial 3,000,000 there was not erected an altar "to the unknown God," whom they might in their ignorance have worshipped. To them God sends a man, David Abeel, and with him the message of salvation.

Not long does this pioneer stand alone, face to face with millions of superstitious idolaters. God was preparing re-inforcements for China by sending Doty and Pohlman to this "mighty empire of desolation and death," in 1844. In America, too, God was preparing the man through whom, more than through any other human agency, the destiny of this Mission was shaped, the Rev. J. V. N. Talmage, D. D., who arrived in 1847.

To Abeel, his associates and their devoted wives, these pioneers of unbounded faith, deep piety, marked ability, strong conviction, and unfailing courage, the ground work was entrusted. The stability of the Christian Church of to-day, as also "much of the peculiar tolerant spirit among the leading men" of this part of China, we owe to them.

Though the initial labors of the pioneers were performed in Kolongsu, it was from rented rooms in the city of Amoy in 1844 that the Word of Truth was first regularly proclaimed. Two years later the laborers were permitted to thrust in the sickle and gather in the first fruits,—two old men, each over fifty years of age. The light had penetrated the darkness, Christ saw of the travail of his soul, his messengers were encouraged.

What grand faith was exemplified when in September, 1847, they bought the property on Little New street, on which in 1848, when there were but three native Christians, was reared the first Protestant church building in China, the Sin-koe-a church, dedicated February 11, 1849. It stands a fair monument to the all too brief labors of Pohlman, through whose efforts the funds (\$3,000) were secured from home.

Abeel in shattered health retired from these scenes in 1845, and Pohlman perished in the sea a few days before the dedication of the First Church.

In 1856 the First Church, (Sin-koe-a), was
First Church. organized by the setting apart of elders and deacons. From it there sprang two other organizations, Chioh-be in 1859 and O-kang in 1868. The total number received into the communion of this church from the beginning to the present date is 603.

On December 22, 1850, Dr. Talmage, in his own house, laid the foundations of another very successful church enterprise. Ten years later, (1860), the Second Church of Amoy, (Tek-chhiu-kha), was organized. From it later on sprang the organizations known as Hong-san (1870), and Tong-an (1871).

In 1854 we read of seventy-two additions, while the next nine months witnessed another ingathering of fifty. Up to 1856 the total number of members received from the first is given as 157, surely a good record for the initial thirteen years.

The next year we read of the formation of a
First Schools. theological class, the opening of a parochial school, the employment of five native catechists, and at about this time the three Missions, (English Presbyterian,

London Missionary Society and our own), that "assisted each other directly and indirectly in many ways," were jointly supporting medical work. Thus the three departments were under way.

Mission statistics evidenced what God had wrought. There were then three organized churches and three out-stations, where the year's labor had resulted in the baptism of fifty-six new members, giving a total membership of 309. There were five students in the theological class, and seven native assistants. The benevolence of the native church, as also their zeal in proclaiming the Gospel far and wide, even holding communion services in hostile Chiang-chiu, was manifest in the fact that the 309 members gave for the support of the evangelistic work, the support of the church poor and for parochial school work, the sum of \$1,164, an average of \$3.77 per member.

In 1862 another ecclesiastical organization was formed,—the first Classis of Amoy, composed of the Chioh-be church, our two Amoy churches, and the Peh-chui-ia and Ma-peng churches of the E. P. Mission. The first terrors of language study had passed, by reason of the many helps provided by those over-worked pioneering missionaries, to whom God had then added Messrs. Ostrom, Rapalje, Kip and Blauvelt.

First Ministers Ordained. The red-letter day in the early history of the Mission was March 18, 1864, when Lo Ka-gu and Iap Han-cheong were inducted into the sacred office of the ministry, the one in the forenoon as pastor of Sinkoe-a, and the other in the afternoon as pastor of Tek-chhiu-kha. The latter, the grand old man, than whom no other Chinaman in this whole region did more substantial and varied work in the Kingdom of God, is with us to-day, still a guiding and restraining power. How much the great faith, noble zeal, upright character and unceasing labors of this one man have had to do with the shaping of our native ministry God only knows.

This first period, according to Church records, closes with the death of Mr. Doty, (March, 1865, on shipboard near home).

"His grave marks the close of the first period of the church's missionary work." Though local persecution had threatened, and the frittering end of the Tai-peng rebellion laid waste Chiang-chiu, October 14, 1864, scattering the twenty-three members received there up to date, not all was gloom. God had that same year added forty-six to those that are saved, giving a total living membership of 348 in the three churches. Under the guidance of two missionaries, two native pastors and twelve native helpers, this little company of believers gave out of their poverty \$930.87 for the work of the Gospel that same year. When we remember that in all China there were but 2,000 converts, 348 in our fold, we may say of this period, with the corresponding secretary of the Board of Foreign Missions, "God has done great things for his glory in the salvation of China."

1865-1880. The history of this second period is characterized by a great financial struggle following the **Struggle for Maintenance.** civil war in America. The effects were most keenly felt in Amoy in that so few recruits were being sent out to the field. At no time were there as many missionaries as in 1862, and the period closes with two less. Then, too, it necessarily resulted in the curtailment of the work. In the report of this Mission for 1875 we read this paradoxical statement: "After carefully examining the estimates, the Board reduced same . . . and is to-day maintaining a work generally three-fold greater than it was ten years ago, by an outlay of \$1,500 a year less than that of ten years ago."

There was the appeal for more healthy missionary residences, that had to be so often negatived in spite of recurrent breakdowns; there were the urgent calls for occupying new territory, tabled for lack of means, and, when means did come, tabled here for lack of men.

The work itself, in the evangelistic department, became more that of consolidation than expansion. Two or three new outstations were opened. The three churches, working each from its own center, caused several groups of stations to combine and form four new, organized churches. Though the number of native

workers did not increase, inasmuch as for lack of means several of our workmen were given into the employ of the E. P. Mission, still the Word returned not void. Fully 654 new members by confession are added to Zion's hosts.

Despite great losses, the membership more than doubled, showing a net increase of 365. Their advance in the grace of giving is evident both from their readiness to erect chapels, in some cases (Ang-tng-thau) defraying one-third of the expense, and from the fact that in 1880 they gave for the work no less than \$1.80 per member.

In 1868 the labors of Sin-koe-a on the island **O-Kang Church.** of Amoy resulted in the Kang-thau and Kio-thau stations being organized as the O-kang church. Seventy new members are added, and at the close of the period ninety-four members in full communion are reported in O-kang's columns.

Hong-San Church. The early converts of the sixties in Te-soa and Ang-tng-thau belonged to the fostering mother-church, Tek-chhiu-kha, but on November 27, 1870, fifty-two of them organized the Hong-san church, electing two elders and four deacons. Though at the close of this period this church does not manifest great growth, we know it was a missionary church from the start, her members opening Tong-an chapel in 1866. Up to date about 250 members have united with this church, while from her fold have gone forth two pastors, thirteen preachers and teachers, and five Bible women.

Tong-An Church. In 1871 the Tong-an church was organized with thirty-three members. Without a regular pastor for eighteen years, and subject to much severe persecution, her growth is not phenomenal, and 1880 records show a membership of sixty-four. Poa-thau-chhi had through the redoubtable Pastor Iap been opened in 1876 and given into her care. Though feuds, plague and opium have been large hindrances in this field, the records to date show that 318 mem-

bers have been received, while two pastors, eleven preachers and teachers and five Bible women have arisen from their midst.

**Church at
Chiang-Chiu.**

The work begun in 1853 at Chiang-chiu by the English Presbyterians, later carried on jointly by the two Missions, and then given to our care entirely, suddenly picks up wonderfully. In 1867 there was a change of location from a back street to a business center, two and even three native helpers were kept busy expounding the Scriptures, and the Gospel boat plied up and down the river serving as a retreat for preacher and hearer. In 1871 the church was organized with a membership of thirty, and a pastor ordained December 21. Nine years later this church reports a total membership of 174, 132 having been added by baptism, practically a six-fold increase over all losses. In those days everyone considered himself a herald of the Cross, and the message was carried have joined this church since its organization, and two churches, Thian-san and Sio-khe, have been formed by it.

Space forbids to more than record the fact that the Mission press, idle since 1861, had been repaired by 1866; the former wooden blocks had been exchanged for a font of movable type, and the Gospels and Pilgrim's Progress were being printed in the Romanized colloquial. An accurate map of the Amoy region had been prepared by Dr. Kip, who at this time also made his first trip to the great Hakka region. Classis had appointed a committee to investigate the Church's ability to do more for the education of her children. Amid poverty and persecution God was watching over his flock.

**1880-1892.
Expansion.**

This period may be truly called one of expansion. In 1881 the Sio-khe church was organized. Several years before, three men had journeyed to Amoy for healing of the body, and with them carried back a knowledge of the Word that brings healing to the soul. This humble seed-sowing soon met with opposition; the faithful few retired to near-by hills; but the light had shown in this fertile

valley, men turned from the darkness, and when seventy light-bearers had been secured the church was organized. The zeal of native brethren and preachers was rewarded with marvellous growth. After deducting all losses, the Lam-sin church having drawn on her for charter members, Sio-khe is reported as still having 216 members at the close of this period.

The Chiang-chiu church did not forget the needs of nearby Thian-po, where a two-fold blessing is recorded for the year 1881. The chapel was enlarged, and, what is more significant, women gained a place in the chapel and occupied the same. It was the beginning of definite work for women in our more up-country stations. Though Chinese custom and prejudice regarded woman as a chattel, and hence militated against her elevation, hundreds of Chinese mothers to-day testify to the Gospel's power.

Domestic Missionary Society. Another day of small things not to be despised was the formation of the Domestic Missionary Society. Organized in 1881, the society began work among the Hakkas the next year. At a second meeting of pastors and elders, when assured of \$200 per year, it was decided to refer the matter to Classis, and the proposition of taking up work among the Hakkas carried. Everybody put his shoulder to the wheel, the treasury car became a permanent fixture in every church, and every Sabbath each laid aside a portion of his goods, even though it were but a cash. This work was carried on most successfully until 1900, when it was transferred to the English Presbyterian Mission of Swatow. The Domestic Missionary Society, accordingly, concentrated its efforts on Quemoy and Le-su, two islands lying east of Amoy, where work had been begun in 1897. Subsequently, (1903), the Society instituted a new work on the island of Tong-soa, lying some distance to the southwest of Amoy. Though converts thus gained have been few in number, the work is of enormous benefit in opening up new vistas to a naturally self-centered people.

Other beginnings soon followed. The Second church of Amoy began to employ a native assistant, thus enabling Pastor Iap to do more extensive touring in the outlying districts. In matters of

discipline, too, a firmer stand was taken by the Church, a native pastor even being disciplined. This means much for a Church removed practically but two decades from heathendom. Again, of the thirteen joining the Second church in 1885, nine are reported as having been baptized in infancy, and the second generation of Christians henceforth come into their privileges in larger numbers, and the Church begins a new era of self-government.

True, there were, even at this time, a few of the third generation of Christians, some of whom, as hospital students under the leadership of Dr. Otte, started a Sunday-school at Sio-khe in 1885. That same year the first delegates, (Dr. Kip and a native pastor), went to the Swatow Presbytery, and intercommunication between different ecclesiastical bodies of the Chinese Church was established. From it and kindred intercourse grew the idea of federal church union, now so prevalent in China.

A year or two later, foreign missionaries began to live in the interior region, away from Amoy, and a more general oversight of the work was enjoyed. In 1889 Neerbosch Hospital flung wide its doors, and, from its portals went men far and wide with the story of the foreigner and his wonderful Redeemer.

With the organization of Thian-po in 1891, and of Lam-sin in 1892, our Mission numbered ten churches, and all were practically self-supporting. With over 300 pupils in the fifteen schools, and a total membership of 1,008 in the ten churches, and with a number of new agencies at work, we realize that the expansion was not all in the line of the many necessary buildings then erected.

1892-1905. The great Boxer movement in the North, occurring during this period, in 1900, though it interfered with all country work for six months and caused considerable damage to property in the present Leng-soa organization, resulted in no loss of life or denial of the Master, but rather opened the eyes of the people and increased our opportunities.

Plague and cholera were often severe and floods many, scores succumbing and hundreds being impoverished, but these also stayed not the progress of the Kingdom nor the liberality of its

heirs, 403 accessions being recorded for those three last years, while the contributions annually doubled.

The Amoy fire, even, by which the Tek-chhiu-kha church was destroyed, proved a blessing in disguise in the renovation of a plague-stricken spot where now stands the finest church property in all this region, and from which is carried on a marvellous work of renovation from moral corruption.

It is however far more difficult to see the benefits accruing from that "forty-three per cent. cut on more than half the 1900 estimates of this Mission," inasmuch as it resulted in the utter closing of two stations, the cutting off of all chapel keepers, and, most deplorable of all, that final handing over, (not now to the Domestic Missionary Society but to the English Presbyterian Mission of Swatow), several hundred square miles of most promising Hakka territory.

Twenty-five new members were added to this Mission and may be said to have begun work here during these fourteen years,—a wonderful sign of the awakening and willingness of the Church at home. For some reason God saw fit to set at naught much of man's plans, by retiring from active service, just entered upon, no less than thirteen and with them taking from active service seven veterans, and calling to higher service him who for nearly half a century had been the mainstay of the Mission,—Dr. Talmage.

More and more missionaries began to live in the interior. Houses and school buildings were erected one after another, and both home and school became added centers of real Christian influence in every district. Then, too, work for the women was specially strengthened in all the country stations. From former country trips, we move with rapid strides to ladies living and working in the very midst of the people. Station classes, neighborhood and weekly afternoon prayer-meetings, house to house visitation and endless ministrations in the class room then began to be carried on in all the district centers, with that same fidelity which characterizes this vast branch of the work to-day. It is not too much to say that only the winning of the native women will assure the ultimate permanence of our missionary work.

Right here on the field was given evidence of aggressive evan-

gelistic spirit. The call for men was substantiated by a native brother sending \$600 for the travelling expenses of anyone offering for service. Again, in 1892, plans were made that culminated the following year in the First and Second churches of Amoy jointly supporting a mission station on the island, collecting \$200 for this purpose. That work has since been maintained by them, both on the island and the mainland, and is supported entirely by thank-offerings taken up on Chinese New Year's Day. From three to four hundred dollars are often thus raised. Later on, each church supported a station and jointly maintained two or three.

**Division of the
Classis.**

Another epoch-making event must find a place in the record of this period. In the large region allotted to the two sister missions was seen this evidence of marvellous growth,—the establishment of nineteen organized churches, ten of them the work of our planting. Distance often prevented members from attending Classis, and so, at the spring session of 1893, two Classes were formed out of the existing one, nine churches forming the Northern or Choan Classis, and ten churches joining the Southern or Chiang Classis. Together they represent a total church membership of 2,141.

**Synod Organ-
ized.**

At the time of this division, measures were adopted for the organization of a Synod, which first met in regular session in the Douglas Memorial Chapel, Kolongsu, April 18-19, 1894. With it the highest judicatory of the Church was established. Its thorough deliberations, as also its minutely detailed rules lately published, testify alike to the organizing ability of the early missionaries, and the sterling character of the leaders in the Chinese church of to-day.

As further evidence of the strengthening of the hands of the native Church, we note the fact that no less than twenty-eight new preaching places were opened as outposts in the vast territory surrounding these church centers. Beside this, three new churches were organized, Poa-a in 1894, Toa-law-teng in 1901 and Soa-sia in 1905. Inasmuch as one-fifth of the new work opened in out-

stations was carried on by the native Church at her own expense, we may truly rejoice in the fruits of early teaching, the more because of what it promises in the period of renewed expansion upon which we have just entered.

**1905. Renewed
Expansion.**

This period is characterized by a great awakening in the Empire of China. The revolutionary Imperial decree abolishing the ancient civil and military examinations has touched the life of every village where there were those aspiring to win eternal fame by gaining a literary degree. By this decree the government now solemnly proposes to establish, within ten years, primary schools to the number of one for every two hundred families of a fourth of the human race, and higher schools in proportionate number. Requirements of civil service candidates now include a knowledge of Western learning and, according to decree, the wife and daughters must have unbound feet. At a recent government examination, eight of the thirty-two degree men were Christians, and nearly one-half of the number had started at Mission schools. No religious tests or ceremonies were imposed upon the candidates; even the forms of reverence paid to the officers of the board are said to have been abolished.

In the last four years the number of newspapers published has multiplied eight-fold, while the number of Imperial post-offices has increased from 100 to 1,800. The Sio-khe post-office in the last two months did over \$3,000 worth of business, money orders being sent all over the Empire. Twenty years ago the Nanking viceroy objected to having watches in his yamen, to-day he would need one to catch the 10:30 train.

Other signs of more intelligent groping for liberty may be noted, some of them even quite closely allied to church work. The New Testament is introduced as a text book in all the schools of Hupeh and Hunan provinces, and Sunday is decreed a legal day of rest. Opium is destined to be banished from China within ten years, and a Constitution is promised. Governors and high officials have donated their thousands to mission institutions. Printing presses are working over time, and scattering the Scriptures as

never before. The Commercial Press, in Shanghai, during the last fiscal year, sold \$750,000 worth of books, and over one-half of them in Fukien Province alone. The reason advanced is because one-fourth of all the Christians in China live in Fukien, and hence superstition and the claims of idolatry are losing their grip.

In this period only two new missionaries have been added to our Mission. Still, the church has grown in numbers, beneficence and knowledge. One new church, Leng-soa, was organized, but no new stations have been opened. In the line of new work may be mentioned the establishment of the Normal course in the Middle School, the opening of a book room and organizing of a Y. M. C. A. and Sunday-school in Chiang-chiu, successful colporteur work and large sales of Christian literature. In Tong-an the native pastor has made a beginning in industrial work, several looms giving employment to the needy poor of his parish. The circulation of our "Church Messenger" and "The Chinese Christian Intelligencer" has also increased.

At its last session, Synod decided to hold an annual day of prayer for educational institutions, and henceforth we shall fall into line with the Church at home in this observance. Synod also decided on an annual general collection for the Jews, and practically adopted the Preachers' Salary Fund, whereby the Church will be gradually led to pay for her own preachers, as it already does for the ordained pastors. It is estimated that from \$700 to \$1,500 may be secured for this fund this year.

But let no one think the work finished; rather that it is but well begun. There is room for renewed expansion in every department. Our fifty-one preaching places are neither all manned, nor by any means all well manned, and these outposts come far short of occupying the vast fields still unreached by the Gospel, as the map in the "Prospectus of the Amoy Mission, Limited," so clearly shows.

Does the Church at home fully realize that this mere handful of foreign missionaries, 13 native pastors, 100 native workers, 1,636 native Christians, a total of 1,747 agents, still each have 1,700 souls to reach before the present 3,000,000 under their care shall know the Prince of Peace? Limited we are, but we are far



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from the limits. With the past as our heritage, and the doors of opportunity ever widening, we need not despair. With a native Church that has in the past ten years contributed about \$90,000, (an annual average of \$6.00 per capita), toward the support of the work; with a home Church wide awake and zealously backing up the proposed plans and needs of the Mission; and, above all, with the Master, by unmistakable signs leading on,—is it a wonder that your representatives here in China are greatly encouraged?

1906. During a part of the year the work in the Sio-khe and Chiang-chiu districts has been more or less interfered with. Feuds and Catholic troubles led to a premature outbreak of the "Fanners" which, on the 5th of February, resulted in the Chang-poo riot, so disastrous to our English Presbyterian fellow workers there. These "White Fanners" are a secret society claiming supernatural powers, and purposing to destroy the Manchu Dynasty, drive out all Westerners, and uproot the Christian church. Though many of these clubs have been organized in the eastern half of the Sio-khe district where our churches are situated, we have thus far been mercifully kept from all danger. Still the Church was unable to do its best work, because the minds of Christians and non-Christians were distracted by the general unrest.

Successful Conferences. A very successful Teachers' Conference was held in Amoy from the 7th to 11th of September, 112 representatives from the three Missions being present. From the 12th to the 16th of the same month, the first Christian Endeavor Society Conference was held. Several hundred young people gathered, interest was keen, and as these representatives returned, many societies received a new impetus for work. The leading addresses of both these conferences were published in the "Church Messenger," and thus a still larger circle was reached.

TONG-AN AND HONG-SAN DISTRICTS.

One of the striking features of the year has been the great amount of illness, affecting school and church attendance. Little

frictions with the Catholics have served to demonstrate the differences between Protestants and Catholics, and the people are now beginning to recognize that, for a financial consideration, anyone will be received into the Catholic church and his case looked after, while our Church takes the stand that it will not interfere in their private affairs.

**Hong-San
Church.**

Though the Hong-san church has been without a pastor practically all the year, they are not discouraged, even although they have called twice in vain. The church work has fallen largely on the consistory and no doubt for the good of the church, for these young men have done splendidly and grown under their responsibilities.

The weekly services at Eng-te-thau and Ang-tng-thau have been conducted by brethren of the former station. The Sunday evening prayer-meeting, organized ten years ago, has continued, and the Christian Endeavor Society has grown in activity, while the day-school closes a most successful year of work. Two young men from Ang-tng-thau were received, but judging from a student's reply, "Only four or five people come and they go to sleep as soon as they get into the church," the work is not encouraging.

Te-thau, the center of a number of villages of thieves, where feuds are plenty and opium is grown in abundance, records the success attending the efforts of the Bible woman. Not only have more women come to church but some of them have brought their "men folks" along too.

Au-khoe is the most heart-satisfying of all these stations. The exemplary life of preacher and members has accomplished great things and some of the enemies and persecutors have become friends and attendants. A school was opened and managed by the church to the great good of all, a church organ and two roller organs for street preaching have been purchased, and plans are forming to secure funds for erecting an adequate church property on a site less subject to floods.

Khoe-a-be, only recently established, has no church members as yet, but since the arrival of the new preacher the Sunday attend-

ance has increased and work has been pushed in neighboring villages.

The first week in February special meetings **Tong-An.** were held in the Tong-an church. Many came from the out-stations and were stirred to greater activity. All seem anxious for another week of such meetings this year. Church attendance has been good; new hearers have come and new members have entered the church. The Christian Endeavor Society has grown, not only in numbers, but, after the convention in September, threw open the membership to women.

Chioh-jim has been a discouraging field, but this year reports progress and attributes the same mainly to the day-school started two years ago and taught by the preacher's wife. The main visible results are increased and regular attendance at the Sunday services, admission of two men into the church and the prestige of the church in the village.

Taw-kio, once one of our most promising stations, has become one of our worst disappointments. Members were induced to plant opium and soon were eating the same, and there remain only three or four members not under discipline. One man, formerly an elder, now uses opium, and three other members of his household use it, while the father, tries to induce his youngest son to follow suit. Thus far the lad says, "If I die I'll not eat opium." Pastor Iu having resigned from Hong-san, was by Mission invitation settled here, and through his efforts many stray ones are again in evidence at church services.

Through the generosity of Mrs. Havilaar, née Calkoen, a church has been built in an old fort at Poa-thau-chhi. There is no special progress along spiritual lines, as much of the preacher's time was occupied with the building of the church. In January Dr. Stumpf spent a week there in dispensing medicine. Great numbers came, but no permanent results have been noticed, except that one man was led to see something of the truth of the Gospel.

Some good work has been done in the stations of Sai-pi and Poa-nia, and men are applying for admission into the church. In the latter place the work is led by a man who gave up his business

to preach the Gospel. During the week he teaches school and does house to house visitation and preaches on Sunday. Though very poor, the people are learning the grace of giving, one man giving up a room for school use, another a room for the preacher's use, while a third cast aside his ancestral tablets and turned the room in which they had held the place of honor into a church. The impetus for much of this good work came through the efforts of two Bible women who visited there in the winter.

AMOY ISLAND.

Sin-koe-a and Tek-chhiu-kha are making their **Amoy Churches** influence felt and command universal respect.

This is indicated in several ways. The civil authorities entrust the entire matter of gathering taxes from the members, to the church, which receives the money and passes over the lump sum to the proper authorities. This is accepted without question. Again, members of these churches are invited to discuss matters of public interest with the officials. Many anti-footbinding meetings have been held and both pastors and members asked to preside, and their advice in this and other matters is constantly sought. Just now these churches with the L. M. S. and E. P. churches are endeavoring to induce the gentry of the city to unite with them in establishing a Y. M. C. A. in Amoy. Plans are on foot to secure a piece of property for this purpose. Though the pastor of Sin-koe-a has been in feeble health, the stamp of God's approval upon work done is seen in the ingathering of nearly a score of persons on confession of faith. The church supports two parochial schools, one at Sin-koe-a, the other at its out-station Khoe-hoa, and with the exception of a small day school for girls is entirely self-supporting.

In Tek-chhiu-kha the work has been greatly blessed, the audiences well filling the large auditorium. Sunday, November 18, nine adults were received on confession, four of them receiving baptism. The church manse, the girls' school building and the jetty were all completed in May, and a finer or more complete church property would be difficult to find along this coast. With

the exception of a girls' day school, Tek-chhiu-kha is entirely self-supporting and its out-station, Che-chiu, continues to flourish:

O-Kang. The work in the O-kang church has taken a new lease of life. The mission in December appointed two additional men, thus greatly aiding the pastor. The Chai-chhng preacher and his wife seem to have put heart and soul into the work, winning many inquirers. Often as many as forty attend the regular prayer-meetings, men and women being equally represented. The pastor and his helpers meet once a month at one of the out-stations, each in turn, for out-door meetings and street preaching. Inquirers are faithfully catechised every Sabbath by the pastor.

CHIANG-CHIU DISTRICT.

In the Chiang-chiu district the lack of efficient native workers is becoming more and more evident, while repeated calls for additional workers have had to be negated. The Lam-cheng official and his runners have caused a good deal of trouble and worry to the Leng-soa and Thian-po churches. The latter church especially is feeling the withdrawal of new hearers, due it is said to the disgraceful treatment the church officials received, and to the magistrate's decision that unless men worshipped the ancestors they should have no share in the crops from ancestral fields. Despite this and the flood, the pastor is forging ahead, he himself having had printed a book on Bible doctrines for inquirers.

New Church Organized. On June 10, 1906, three elders and four deacons were ordained over the Leng-soa church. The 36 members, nine of them under suspension, are looking forward to the day when their present preacher shall become their pastor. Though no additions are recorded to this our youngest church, there are some seventy inquirers, some of whom are about to be received.

Soa-Sia. A great deal of drift wood has been cleared from the Soa-sia church. That Pastor Lim's work was appreciated is shown by the unanimous call he received. He will be ordained January 6, 1907. The four

out-stations connected with this church may now receive much needed attention and discipline, while the workers of this whole district gain in Pastor Lim a worthy helper and counsellor.

Greater emphasis has been placed on the study of the Bible, and in Chiang-chiu a regular Sunday-school has been started with an enrollment of 77 who can read and 53 who cannot read. Eighteen teachers have been appointed and teachers' meetings are held weekly.

Efforts are being made to reach the thousands of young men of this great city. The 150 members of our young people's society, together with the L. M. S. churches, have through the Rev. W. L. Beard, General Y. M. C. A. Secretary for this province, organized a City Y. M. C. A. Some sixty active charter members are enrolled, ten directors have been elected, and committees are busy looking for a secretary, a good site and temporary rented quarters. The greater part of the running expenses for five years to come is assured, and \$3,000 gold practically promised for a building. Though there is considerable trouble and the young awakened minds are hard to curb, the Chiang-chiu church promises a bright future.

In the Chioh-be organization more than any other part of this district, the effects of the Chang-poo riot were felt. Many new hearers have left at Hai-teng. Pastor Ang is doing a noble work for the youth of his church and city, by having organized an Anglo-Chinese school, of which he himself is general manager as well as a director. The official who was present at the July examinations lauded both school and teachers, while Mr. Beard's testimony is that in all his travels in this province he has not seen a school of that grade equal to the Chioh-be school.

As before, the book-room has done a good work in distributing Christian literature and affording an opportunity for the literati to keep in touch with the signs of the times.

SIO-KHE DISTRICT.

Some of the Sio-khe churches are reported as passing through a sort of winter season, the resting period preceding a new spring

growth. This transition period which comes to all churches after about thirty years of organized work, is one of fitting burdens to new and unaccustomed shoulders. The growing number of members, children of the first converts, have had none of the personal experience of the despair of those who know not our God, while they fully realize the emptiness, ignorance and superstition of the false gods about them. Their faith in God and in Jesus Christ as their Savior, and their zeal in all good works, have many characteristics which distinguish them from their fathers. Freer from heathen customs, possessed by a faith as strong and more intelligent, they are not content with earlier methods of church extension, and hence various organizations arise whereby they seek to increase the results of their efforts and the extension of the Church.

The Sio-khe, Lam-sin and Toa-law-teng churches are passing through such a period of pause. During the last two or three years, that group of early Christians, who years ago walked many miles to worship together, and who later founded these three churches and carried all the responsibilities during the twenty or more years of early growth, have gone to their heavenly reward. There are enough younger men to take up their burdens, and the dissatisfaction which they express with regard to present conditions, the longings for more life and church work, seem to indicate that a new period of youthful activity is about to begin.

In each of these three churches the conditions may be described as healthy. In Sio-khe one of the younger men of the church, a former student in the Middle School, has been serving as assistant preacher to the old pastor. He has been very active and earnest, and his work is doing much good. In Lam-sin, the new consistory of younger men were slow in giving the pastor the aid expected, and he has accepted a call to another field, much to the regret of his parishioners. For the Toa-law-teng church, most sorely tried for the last two years by repeated floods which have reduced many of its people to extreme poverty, it has been a year of reorganization, and plans are being made to call a pastor to fill the vacancy which has existed from the beginning of the year.

In Poa-a, the fourth church organization of this district, a con-

sistory of twelve men has been organized, and among them there are still several of the older men of the church. Pastor Lim Chiseng has been greatly blessed in all his work, and the church has continued the healthy growth which began about two years ago.

The baptizing of the first converts, five men, at Hong-thau-poa, is one of the important events of the year. This chapel, opened only three years ago, is an out-station of the Sio-khe church and lies thirty miles away to the northwest in the still unevangelized part of this great district. From the beginning there has been a group of earnest enquirers there, who in spite of difficulties have learned the way of salvation and made rapid progress since the Toa-law-teng pastor accepted Mission appointment among them. There are signs that these are but the first-fruits of a larger number who will make confession of faith during the coming year.

The schedule of study for beginners, adopted by the Mission in July, has aided the effort to organize the Sunday afternoon teaching work making it more like our home Sunday-schools. This sort of work acquires additional importance in view of the rapidly growing number of baptized children in the church.

Regular quarterly meetings with the preachers have been held, and each time several days were spent in preaching in the villages, and in the study of the subjects included in the schedule adopted by the Mission for the annual preachers' examination.

Two colporteurs selling Scriptures and Christian tracts and books have been employed a greater part of the year. By going to the large markets held two or three times every ten days in all the large towns, they have disposed of a large amount of positively evangelistic reading matter. Although seed sowing of this sort is uncertain in its fruit bearing, and direct results from it are hard to point out, it attracts the attention of many who could be reached in no other way, and often prepares the way for the spoken message which shall convict of sin and lead to the only Savior, our Lord.

Thirty-one years ago Dr. Talmage wrote on **Bible Women.** the problem of evangelistic work among Chinese women and emphasized the necessity of "Bible women." Four years later, in 1879, we find two women with the

responsibility of visiting and teaching their own people given to them as a definite work. Now there are ten. The Tek-chhiu-kha church supports two, the Tong-an church partially supports one, the others receive their pay from the Mission.

For those who may ask just what the work of a Bible woman is, we would answer that it is largely made up of visiting, and that its importance can hardly be over estimated. She tries to keep in touch with a constituency that is always shifting and growing, and scattered in countless villages over a large area. She encourages new women to come to church, she exhorts those who are growing delinquent, she makes frequent visits to the same homes to teach a girl or woman to read hymns or the primer, and not a few have come to school as a result of her efforts. Besides the visiting in their own districts the Bible women are sometimes sent to make an extended stay at some far away place, and the good results of such a stay have already been noted in the Tong-an report.

The Bible women in most cases have had some training in the Girls' or Woman's school, and summer conferences have been held twice in past years by the missionaries, when the Bible women have come together for more teaching and suggestions as to methods of work, and much inspiration was gained from the general fellowship and discussion. The Bible woman is an indispensable factor in missionary work. She strengthens the schools, she is a faithful worker in the hospitals, and is of vital importance to the growth and stability of the native church.

Children's Home.

The Childrens' Home was first started in 1886 by some of the ladies of the English Presbyterian and our own Mission. Neither the Board nor the Mission is responsible for it, but both have always rejoiced in its work and prosperity, and the Woman's Board assigns to it the contributions received from the "Baby Roll."

One hundred and twenty-nine children have been received since the Home was first established. This year there have been no additions and one little one died of typhoid fever in the summer. Most of the children are old enough to go to school, and while their ability to learn differs, only two are exceptionally dull and the

rest are doing very well. All of the children who have come to years of discretion have made public profession of their faith in the Lord Jesus Christ, and as a result of the revival in the Girls' school, there has been a fine spirit in the Home.

Two of the girls who have done successful work in teaching have been married, and thus one by one the older girls are leaving to make homes of their own, and we trust may be made blessings wherever they go.

GROWTH OF THE AMOY MISSION, R. C. A.

	1842	1857	1869	1870	1880	1890	1900	1906
Stations and Out-stations..	0	3	3	4	12	26	51	54
Missionaries—Men	1	3	5	5	4	7	7	6
Missionaries—Women*	0	3	2	4	4	9	17	16
Native Pastors	0	0	0	2	3	9	11	13
Native Helpers	0	8	11	12	13	18	33	†100
Churches	0	1	2	5	7	9	11	14
Communicants	0	172	229	455	713	899	1,374	1,636
Boarding Schools	0	0	0	1	1	3	6	7
Scholars	0	0	0	12	40	73	273	428
Day Schools	0	2	3	3	5	8	10	24
Scholars	0	?	45	66	102	110	176	583
Hospitals and Dispensary.	0	0	0	0	0	1	3	2
Patients Treated	0	0	0	0	0	4,317	11,011	19,506
Native Contributions	0	?	\$477	\$364	\$1,288	\$2,900	\$4,892	\$10,879

*Includes Associate Missionaries.

†Sixteen are paid by Native Church or Domestic Mission Society.

‡Open only nine months.

MEDICAL.

Not long ago a man was brought to Hope General Survey. Hospital with a broken leg. The bones protruded through the skin and the village doctor had applied a mixture of pounded grass and filth. Such is the surgery of China, so it is no wonder that, from earliest times, missionaries did all they could to relieve suffering.

Already in the year 1842 Dr. Cummings, a self-supporting missionary under the A. B. C. F. M., began medical work in Dr. Abeel's house. Ill health forced him to leave in 1847. Dr. Hepburn, now so famous as a Japanese scholar, also did medical work from 1843 to 1845. In 1850 Dr. James Young of the English Presbyterian Mission took up the work, but ill health compelled

him to leave in 1854. From 1862 the three Missions in Amoy united in doing religious work in hospitals largely supported by the foreign residents of Amoy, the medical work being done by the resident foreign physician. In 1877 the lay-supporters of this work struck out the word Christian from its name and stopped the religious work the Missionaries were doing in the hospital. Hence the latter withdrew, and in 1883 Dr. Macleish of the English Presbyterian Mission came out to do the united medical missionary work of his own and the Reformed Church Missions.

On the retirement of Dr. Macleish in 1894, this work was for a short time abandoned, but was taken up again in 1897 by Dr. Otte. A very commodious hospital was built on the island of Kolongsu, just across from the city of Amoy. It was called Hope Hospital after Hope College, the most beloved institution of the Hollanders in the United States, and it was from among these Hollanders that most of the money for its erection came. By the side of Hope Hospital stands another large building for women only. This was built entirely by friends of the work in the Netherlands. It is also supported by these friends, and called Wilhelmina Hospital in honor of their Queen. The corner stone was laid April 27, 1898, on the same day that Hope Hospital was dedicated.

Hope Hospital was opened in October, 1897. With the exception of four months in 1906, when repairs and additions necessitated a temporary interruption of the work, its doors have never been closed. To the end of 1906, 85,758 in and out-patients were treated, and 4,865 operations (not counting teeth pulled) were done. Twenty-one medical students have received instruction in Hope Hospital since it was opened. Of these six began their studies in the Neerbosch Hospital, Sio-khe.

In March, 1889, Dr. Otte began work in Sio-khe. This hospital was also partly built and supported by friends in the Netherlands. Unfortunately the Neerbosch Hospital has had to be closed a number of times on account of the lack of medical men to take charge of it, hence in reporting the work done it is well to divide it into several periods.

The hospital was open from the 29th of March, 1889, to the end of 1894. During this period 60,897 in and out-patients were

treated, and 1,326 operations were done. The hospital was closed most of the time from the beginning of 1895 to the autumn of 1900. During the following three years Dr. Stumpf had charge of the work, doing 619 operations, and treating 14,823 in and out-patients. During the greater part of 1904 the hospital was closed, but was opened a part of the time during 1905, when 5,353 patients were treated, and 203 operations done.

Twelve students were instructed in the Neerbosch Hospital. On March 29th, 1893, the first three students, having completed the four years' course, were granted certificates.

The medical work among the women has mostly been done by men. In 1887 Dr. Y. M. King came out to do work among the women of Amoy. In the autumn of 1888 she resigned, and took up the work in Japan. In 1899 Dr. Angie M. Myers came out to take up the work among the women, but ill health forced her to resign in 1904.

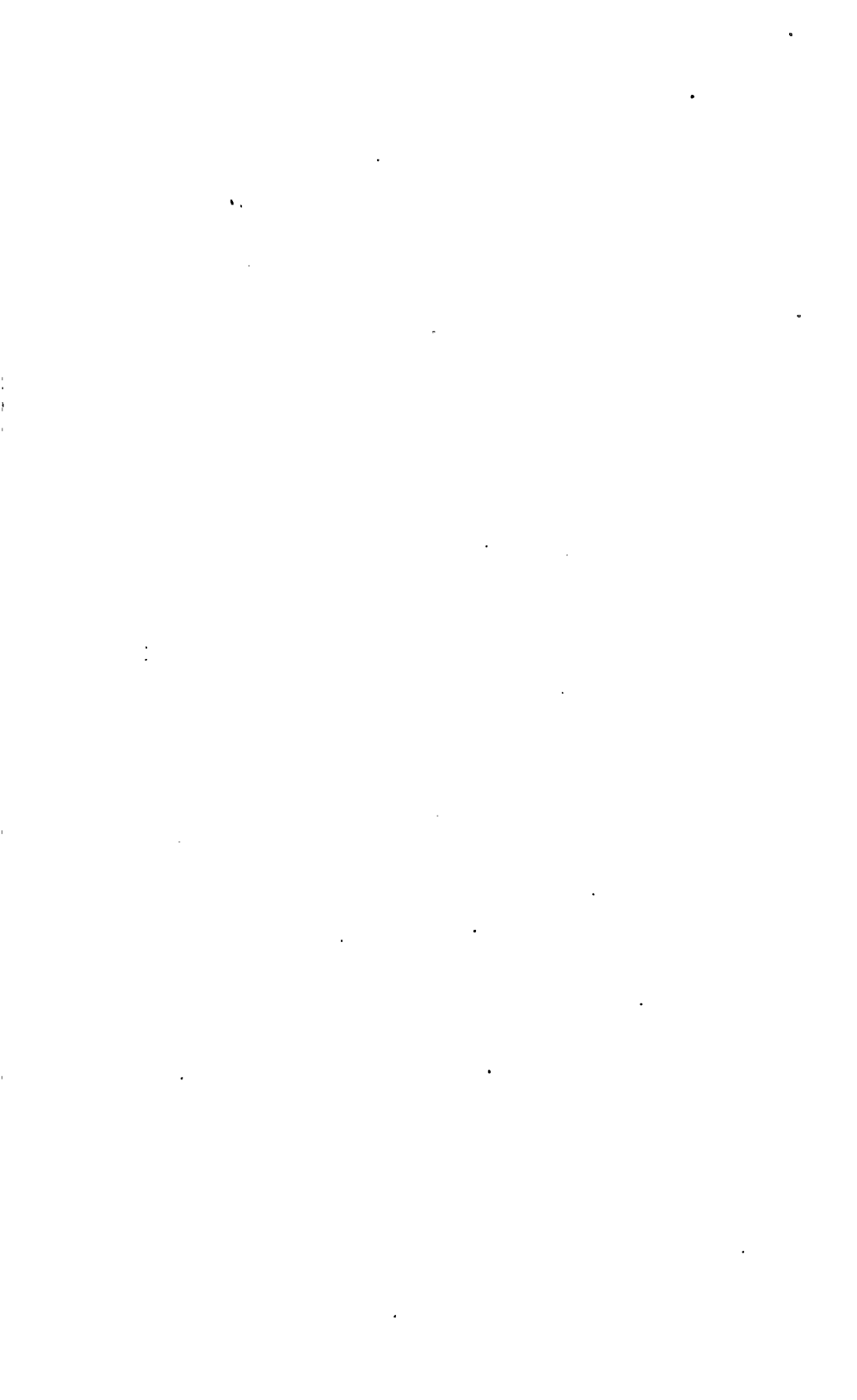
A site for the new woman's hospital in Sio-khe has been purchased and Dr. Elisabeth Blauvelt began work there in November. That this work is being appreciated is evident from the number of women attendant on the tri-weekly dispensary days, and the many calls for medical assistance coming from surrounding villages. There has also been some increase in the number of women attending church services, another direct evidence of the close relation between the evangelistic and medical side of the work.

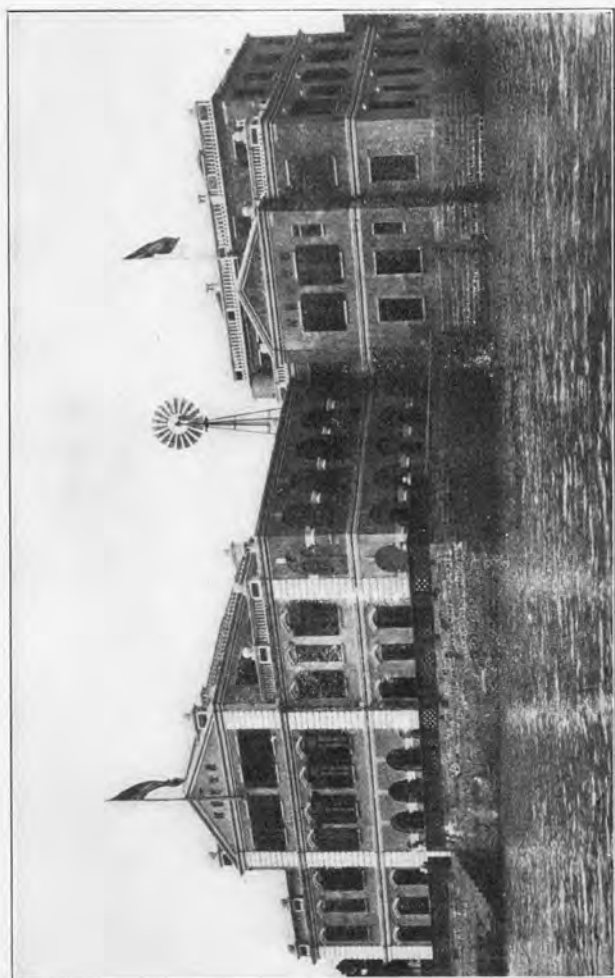
For 1906 Hope Hospital records a number of **Hope Hospital.** disappointments contended with, but praises the Lord for deliverance from all distress.

About fifty hours after our new consul reached Amoy, the position of consular surgeon was without reason summarily taken away, thus cutting off the hospital's principal source of income. In spite of this great loss the books were closed without debt.

From January 7 to May 1, 1906, the hospital was closed to make needed repairs and additions, and these have greatly increased the capacity of the hospital, providing a nice school room, and three private wards for pay patients.

The evangelist and the blind preacher have been very faithful





HOPE AND WILHELMINA HOSPITALS, AMOY.

and quite a number of patients expressed their determination to serve Christ. The physician in charge testifies that his happiest hours were those when with patients, students and servants he met to tell them of "the old, old story," and that if interest depicted on their faces was a measure of what was going on in their hearts, we may look for a large spiritual harvest.

During the year one new student was admitted, one graduated, two were dismissed for bad conduct, and one left because his brother was dismissed, thus leaving but four male students. As the Chinese are rightly clamoring for a better course than any one man can give them, and more and more of the available candidates are going to regular schools of medicine, our difficulties are immensely increased, and the question arises whether Amoy is not the place, and the present an opportune time, to establish a school of medicine under Christian control.

On account of the small number of students to do the hospital work, the wards in the Tek-chhiu-kha dispensary have not been opened this year. Only tri-weekly dispensary days were continued there.

For the eight months of this year Hope Hospital reports a total of 7,499 patients, of whom 1,002 were in-patients. Three hundred and eight operations have been performed.

**Wilhelmina
Hospital.**

For three months at the beginning of the year the Woman's Hospital was closed to make additions to the building. Thanks to the liberality of the friends in the Netherlands, the floor area has been nearly doubled, and the hospital is now so convenient in all its details, that it is a wonder how the institution ever got along without the improvements.

Miss Kranenberg, the nurse, has changed the whole aspect of the hospital. It is now clean, as clean as well disciplined Dutch cleanliness can make it. This causes more happiness than anyone who has never been in contact with Chinese filth can appreciate.

Many interesting items could be told about the work, but much of this has been done in circular letters. God has blessed the work and the workers. During the nine months 2,006 patients are

reported, 456 of them being in-patients, and 191 operations were performed.

EDUCATIONAL.

The Mission has from early days sought to place great emphasis on education. With the organization of a new church almost always went the opening of a new school. The policy of the Mission has always been to employ Christian teachers if possible, and the effort has been to throw more and more the support of parochial schools on parents and native congregations. The result was that educationally we remained lamentably weak for decades, and it is only from 1890 on that we can speak of marked advance. The plan is to have a parochial school at each of the important centers, and in some of the out-stations, provided ten scholars of school age and an annual subscription of \$24 are assured.

No doubt, these conditions brought the school into more prominence before the native Church. For some years these schools have been under the jurisdiction of the Synod of Amoy. In 1871 the Second Church of Amoy seriously though temporarily resented an innovation that caused a removal of some of the heathen classics. In 1880 Classis appointed a committee to investigate whether the Church could not do more for the education of her children. Of late, efforts are being made by Synod to alter the prescribed course and bring the same into conformity with the government schedule, even improving the same.

Parochial Schools. As early as 1857 the first parochial school was opened in Amoy. The next year three were recorded. Through circumstances noted above, we had in 1883 the same number of schools. To-day we have twenty-five parochial schools with an attendance of 603 scholars. There are at least ten urgent calls to open new schools, proof positive that the work is appreciated. The future, but not the immediate future, looks bright.

In spite of difficulties the parochial schools are doing good work, but might do more. From each station come reports of

the good work accomplished. Especially in the Tong-an district, the schools in several places are the hope of the future and the life of the Church. The Peng-ho magistrate has donated \$100 for new text books in the Sio-khe school; and that district also reports the opening of a new primary school in the Hong-thau-poa parish, and that, as a result of the present educational movement, the number of pupils is almost double that of last year.

GIRLS' BOARDING SCHOOLS.

In 1870, a school for girls was started by Mrs. **Amoy.** Talmage in Amoy. A previous effort failed, the report stating simply, "We could not get the scholars." That school has now grown into the Kolongsu Girls' Boarding School, and in the thirty-seven years of its existence has had some 600 pupils.

This year there have been 104 different names on the roll. It is not only the largest of our boarding schools but also has a larger proportion of scholars who have studied for a number of consecutive years and passed the elementary stage. These girls, together with Mrs. Sia, the teacher who has grown old in the service, exert an earnest Christian influence in the school which is very helpful in its work. For years Miss Talmage has taught her oldest girls how to teach, and, as a result, not only the country boarding schools but many a day-school has secured a good teacher, between forty and fifty having thus put their knowledge to practical use. This year the study of English has been added to the curriculum, and advantage was taken of necessary and extensive repairs to enlarge the assembly room and dormitory above, the result being a great improvement.

Twenty girls have joined the church this year, **Revival Scenes.** and of great interest to record is the revival which occurred in April. Suddenly, even as on the day of Pentecost, God's Holy Spirit worked marvellously in the school. There was a deep sense of sin on the part of many, accompanied by sobbings, confessions and days of prayer, and

then came great peace and joy; those who found this joy at once began earnest work for others. Nearly, if not every pupil took home with her tracts and leaflets for distribution in the summer vacation, and on the opening of the school in the autumn, reports were given by the girls showing that a good work of seed sowing had been accomplished. From this it may be seen how the educational and evangelistic work act and interact and strengthen each other.

Indifference to education is intensified in the **Sio-khe.** Sio-khe district where the population is largely made up of farmers. Girls are married at an earlier age there, and when they are children are sent out to lead the water buffalo to pasture, every eligible scholar seeming to be attached to one. But that even such bulky obstacles as water buffalo can be overcome, is seen in the record that 200 pupils have been enrolled since the school was started in 1888.

Many of the old scholars are members of the scattered churches in that district, and four have recently been added to the one at Sio-khe. One girl from a purely heathen family has become an earnest Christian, but her father is so opposed to "the doctrine," that he has refused to let her come back to study. There are but few scholars this term, for this year. Owing to the "Fanners," the country has been in a very unsettled condition, so that the school record cannot be taken as normal. It has been thought a good time to make an innovation and take a step in the direction of self-support by making the scholars pay for their vegetables, the rice which forms the main part of the food still being provided free. It sounds like a small step but it is at least a beginning, as Sio-khe has been behind the others in the matter of self-support; but no school meets more than a quarter of its expenses. If more than a small amount is insisted upon, the probability is that the scholar will be kept at home.

The Chiang-chiu as well as the Sio-khe school **Chiang-chiu.** suffered from the disturbed state of the country and was closed during the spring. This autumn term there have been 45 pupils, among them two mothers who

have learned their letters with their children, and one woman who used to take opium but who now may be seen poring diligently over the "True Doctrine Question and Answer Book." There is a school prayer meeting every Friday night, and the Christian Endeavor Society of thirteen members also meets regularly once a week. These girls recently gave \$4.50, to be sent to the C. E. anniversary fund.

The school was started in 1895, in rooms in the church compound, and grew as rapidly as space allowed, moving into the new school building in 1902. In the eleven years there have been 155 scholars and thirty of them have united with the church.

The erection of a suitable building, which
Tong-an. gives the work room to expand and develop, is one of the important epochs in the life of every school, and such a point has just been reached at Tong-an.

This school grew out of a class for women, held at first for a short period of time and then, after an interval, permanently established in 1895. Since that time the proportion of married women and young girls and children has been about equal. Two hundred and ninety-two names have been enrolled, and forty pupils have united with the church. Twenty per cent. of former scholars have died, which gives an idea of the fearful ravages plague has made in that district.

Those who have followed the vicissitudes of the new school building will be glad to know that it was finally finished in June, and this term is in use. With its separate class rooms and large sleeping rooms, it is a great contrast to the two native houses and one school room of the old quarters, and is a constant source of pleasure and thankfulness.

Woman's School.

The Woman's school on Kolongsu has a little different task from the Girls' schools, inasmuch as it must take for granted the limited amount of time that a married woman can be spared from home. All the emphasis is accordingly laid on reading and writing the Romanized colloquial and the acquirement of Bible knowledge.

The school was started in 1884, and in the twenty-two years 636 women have been enrolled, the districts drawn from being not only those of our own Mission, but also those of the English Presbyterian and London Missionary Societies.

The same faithful matron and teacher, Bi-chim, is in charge under Mrs. Talmage. During the year forty women have come to study, among them one old lady of sixty-seven who had been going to church in the village where she lived, but who said that "she wished to know better how to walk the Heavenly road." Of the twenty-one pupils the second term, all but eight began with the alphabet.

BOYS' BOARDING SCHOOLS.

Born of necessity, by reason of lack of funds. **Boys' Primary.** and lack of teachers in other places, the Boys' Primary school was opened in 1893, and the hope "to make it a central Boys' school" has been realized. Urged on, alike by the sight of numerous boys idling away precious time, and by the promise of a retired native merchant who offered five-dollars a month for the education of his boys, the school opened with sixteen pupils, in a rented house formerly used by the American consulate as office and jail.

Year by year the school grew, until now the capacity of the present building is overtaxed. In 1895 thirty boys were enrolled, and even a few years ago sixty pupils was considered a very large school. This year 125 were enrolled. An attempt was made to limit the number of boarders to fifty, but the day pupils have been more numerous than ever. In the past ten years more than 400 boys have been enrolled, between thirty and forty of whom have entered the Middle school, and an equal number have entered Anglo-Chinese colleges. About 71 per cent. of the boys are from Christian families. As a rule, heathen pupils are not very satisfactory owing to the constant backward pull of their home surroundings, although in the present senior class of ten are two such boys who have done very well.

The Junior C. E. Society, as also the Tuesday noon prayer

meeting have been helpful to all. The teaching force is the same as last year and satisfactory work has been done, and though grammar was almost too much for them, not a few of the boys made good progress even in the study of English.

Necessary repairs and higher salaries have increased the school expenses, but these have been largely offset by fees of over \$800.

Talmage Memorial.

For twenty-five years our Mission has, (in union with the English Presbyterian Mission), maintained a vernacular school in Amoy, which in grade corresponds to our home high schools. After so long and uninterrupted a history, it may be of interest to note what has been accomplished, and what its present relation is to the new educational movement now in progress in China.

The Middle School began its history in 1881 in a house now used as a native residence. In 1884 the school was moved into a building formerly used by our Mission and known as the "Thomas DeWitt Theological Hall." Here it was domiciled for seven years. The Talmage Memorial, which it occupies at present, was built in 1894, and comprises twenty-eight sleeping apartments providing healthful accommodations for 70 or 80 boys, also four spacious recitation rooms, a chapel, a dining room, wash room, kitchen, and a room for physical exercise. The Principal's residence stands just behind the school in the same compound. Altogether this acre of land with its buildings, beautifully located on the crest of a small hill called "The Little Eastern Mountain," is a very valuable property.

At first this school was of a pronounced vernacular type i. e. outside of the Classics and the

Curriculum. Bible, all text books on Western subjects then taught were printed in the Amoy Romanized colloquial. The present curriculum, a development of a number of former ones, was adopted in 1904. By reason of the introduction of such new subjects as: English (as a subject), 19th Century History, Physical Geography, Pedagogy, Natural Philosophy, Biology, and several new books in the Classics, the course was then made to cover

five years instead of four. At the same time the requirements in all subjects were advanced, both with regard to entrance examinations and work in the regular course. In 1906 the study of Mandarin was again taken up, and a normal training course, covering two years, was introduced. The latter is only in its initial stage, and is a work that must be developed as fast as possible. It has been our crying need from the start. Another noteworthy change is in the matter of text books. Except Arithmetic, Algebra and Physiology, all text books on Western subjects now taught in the school are in character.

Though no record was kept from 1881 to 1887, **Attendance.** we are safe in saying that up to the present fully 350 names have been enrolled. As an unadulterated vernacular school there was progress until 1897, when sixty-two boarders were enrolled. That year the English education cyclone struck us, and the school went down before it. Avoidable or unavoidable, we failed to grasp the situation and a seven years' struggle ensued, the numbers dwindling down to thirty-three. In 1904, as already noted, English was introduced, and the numbers increased to sixty-one, but the yearly average attendance has been barely forty.

Taking into account the past quarter century, **Results.** twenty-one years of which are covered by the present administration, we find that 297 pupils have been enrolled. Of these 89 have pursued the full course, 166 have studied from one to three years, while 42 are still enrolled. Over 60 per cent. have advanced to other courses of study, 36 per cent. have graduated, while about 40 per cent. are engaged in distinctively church work. These figures speak for themselves, and together with the policy adopted, show clearly that such schools have a great future, and that their usefulness is not finished but just begun. By placing greater stress on Chinese and proper, though less, stress on English, we are in the way of producing more of the right kind of young men China so sorely needs. At the close of the last school year four students graduated and

are now in the service of the Church, three as teachers, and one as a theological student. This year, each term, there were forty-one boys enrolled, our constituency numbering 21. A better spirit of obedience has prevailed; the Friday evening social hour at the Principal's residence has been continued, to the enjoyment of teachers and students; and the Y. P. S. C. E. has been well attended.

Notwithstanding the fact that several changes occurred in the native teaching staff, that Mandarin was again introduced, that several Chinese poetical books have taken the place of history, and the school in general raised to the Government schedule, the July examinations were well sustained. Sixteen boys had an average of over 90 and sixteen others over 80. The amount in fees collected this year is about \$18 per capita.

The plans of 1904 for a two or three years' normal course were carried into effect this year. Though permission was granted to extend the privileges of this course to those not pursuing the regular studies, only four fulfilled the conditions. Eleven more applied but the tuition fees caused them to delay registration.

Good conduct and faithful attention to duty have been general, perhaps partly due to the stimulating effect of the graduate who was successful at last year's Government examinations.

Theological Seminary

Our Mission stands for a trained native ministry. A theological class was started as early as 1855 in the missionary's house in Amoy. In 1866 a theological school was conducted in the missionary's house on Kolongsu, while in 1876 the Thomas DeWitt Theological Hall was built and the work carried on there for the next fifteen years. From 1885 we have had a union seminary, the English Presbyterian Mission providing the building. The year 1907 will see the consummation of further union with the London Missionary Society.

For lack of records it is difficult to determine the number of students that have gone through this institution. Perhaps 100 would be a fair estimate. In our own Mission some forty men are at present employed as pastors, preachers or teachers who have had a part if not all of their training here.

The present course covers three years, and the subjects taught are: Exegesis, Homiletics, Dogmatics, Music, Mathematics and Classics.

One of the most discouraging features of our work, and the hardest problem to solve, is and ever has been the lack of young men offering themselves for the Gospel ministry. This year nineteen students entered the Seminary. Each Mission withdrew two men for work, while each lost one by illness, leaving in attendance seven of our men, and six of the E. P. Mission. Of our men, (most of them without previous education), the Dean of the Seminary writes: "I have only good to report. Some of them have not had the advantage of preliminary training, but show good ability and give promise of being useful preachers."

The day is more than past, when anything short of a well educated ministry or teaching fraternity can hope to influence and lead this enterprising and awakening young China. We hail with joy the determination of the Board and Church not to let the work suffer any longer through lack of funds; our hearts fairly glowed with gratitude to God because of the promised reinforcements; but we beg of you for Christ's sake not to delay the sending of the four men promised. The King's business requires haste.

TABULAR STATEMENT OF ORIGIN AND EXPANSION OF EDUCATIONAL WORK.

NAME AND STATION.	No. of Schools:	1st School started.	No. Scholars in 1st School.	1906 Enrollment.	Christian Par- entage.	Heathen Par- entage.	Total enrolled fr.
Amoy Dist. B. Day Sch.	6	1856	3	148	57	91	.....
C. Chiu Dist. B. Day Sch.	5	1856	3	161	94	67	.....
Tong-An Dist. B. Day Sch.	6	1870	20	91	40	51	.....
Sio-khe Dist. B. Day Sch.	5	1881	18	100	38	62	.....
Amoy Dist. G. Day Sch.	3	1884	8	91	44	47	.....
C. Chiu Dist. G. Day Sch.	1	1906	12	12	8	4	.....
Theol. Seminary	1	1866	7	19	19	0	100
Talmage Memorial	1	1881	*14	*42	20	1	350
Kolongsu B. Primary	1	1894	16	125	89	36	400
Amoy Girls' Bdg. Sch.	1	1870	12	104	98	6	690
Amoy Woman's Sch.	1	1884	7	21	21	0	636
Sio-khe G. Bdg. Sch.	1	1888	3	24	19	5	200
C. Chiu G. Bdg. Sch.	1	1895	8	46	39	7	155
Tong-an G. Bdg. Sch.	1	1895	33	41	14	27	292
Grand totals	34			1,025	600	404	2,733

*One-half the number belong to E. P. Mission.





THE ARCOT MISSION AND DR. KITTREDGE, JANUARY, 1907.

JUNE, 1907.

37

THE ARCOT MISSION, INDIA.

ORGANIZED IN 1853.

The Mission occupies:

		Sq. Miles.	Population.
In the North Arcot District,	11 Taluqs (Counties)....	5,848	1,864,139
" South Arcot District,	2 " " "....	399	215,539
" Cuddapah District,	2 " " "....	1,668	254,396
" Mysore Province,	1 " " "....	418	68,927
Total.	16 Taluqs (Counties)....	8,333	2,400,000

Languages.—Of 1,350,000, Tamil; 890,000, Telugu; 160,000, Hindustani, Kanarese, etc.

Missionaries.—Revs. J. W. Scudder, D. D., *Palmaner*; Jacob Chamberlain, M. D., D. D., *Coonoor*; J. H. Wyckoff, D. D., *Vellore*; E. C. Scudder, *Tindivanam*; Lewis R. Scudder, M. D., *Ranipettai*; L. B. Chamberlain, *Madanapalle*; J. A. Beattie, *Chittoor*; Walter T. Scudder, *Ranipettai*; Mr. W. H. Farrar, *Arni*; Mr. Arthur C. Cole, *Vellore*; Mrs. John Scudder, *Vellore*; Miss Julia C. Scudder, *Palmaner*; Miss Louisa H. Hart, M. D., Miss Ida S. Scudder, M. D., Miss Annie E. Hancock, Miss Lillian M. Hart, *Vellore*; Miss Alice B. Van Doren, *Ranipettai*; Miss Henrietta W. Drury, *Madanapalle*.

Associate Missionaries.—Mrs. J. W. Scudder, Mrs. J. Chamberlain, Mrs. J. H. Wyckoff, Mrs. E. C. Scudder, Mrs. L. R. Scudder, Mrs. L. B. Chamberlain, Mrs. J. A. Beattie, Mrs. W. T. Scudder, Mrs. W. H. Farrar, Mrs. Arthur C. Cole.

In America.—Rev. and Mrs. Henry J. Scudder, Miss M. K. Scudder.

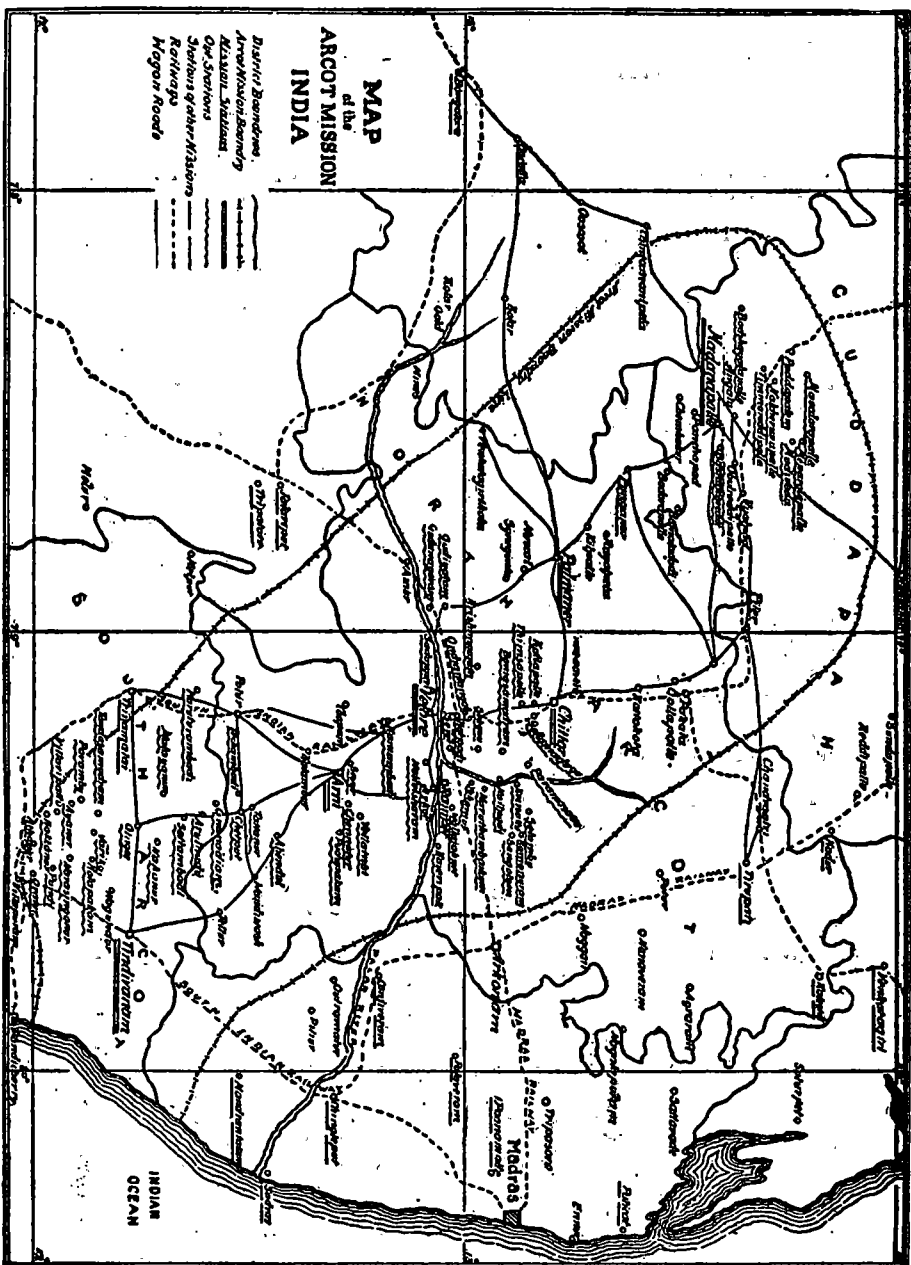
Native Helpers.—Ordained Ministers, 14; Other helpers, men, 276; women, 111. Total, 401.

Boarding Schools.—Boys, 4; Scholars, 235; Girls, 3; Scholars, 195; Theological Schools, 1; students, 26; Day schools, 162; scholars, 7,429. Total: Schools, 170; Scholars, 7,885.

Hospitals.—Two. Patients treated, 57,267.

STATIONS.

	Out-stations.	Organized Churches.	Received on Confession.	Received on Certificate.	Total in Communion.	Baptized Adults not Communicants.	Baptized Children.	Total of Congregations.	No. of Sunday Schools.	Boys.	Girls.	Total.	Native Contributions.	Nine months.
Arni	9	1	23	8	208	73	252	581	14	269	234	503	511	9
Chittoor	20	1	3	51	246	145	322	829	21	236	228	514	879	12
Coonoor	2	1	5	2	101	26	64	192	1	22	11	33	281	0
Madanapalle	20	1	10	39	206	196	287	828	16	466	262	728	677	12
Palmaner	...	1	1	36	43	10	42	107	4	75	35	110	187	0
Ranipettai	47	4	47	51	690	577	1061	3071	39	699	601	1300	1427	4
Tindivanam	52	6	41	63	857	484	976	2653	47	1134	291	1425	904	11
Vellore	22	3	16	59	441	285	514	1492	38	1006	532	1538	1503	13
Total	172	18	146	309	2792	1796	3518	9753	180	3957	2194	6151	6372	15



REPORT FOR 1906.

The year 1907 marks the seventy-fifth Anniversary of the establishment of our Foreign Mission Board, and the fiftieth year of its existence as an organization independent of the American Board, with which it was formerly connected.

To signalize the occurrence of this double event, our Report this year will be of the nature of a survey of the past, and of the work accomplished, as well as of its present condition, with a view to giving the Church in America as clear an idea as possible of the progress and present status of our mission work.

THE NATIVE CHURCH.

The ultimate aim of all missionary effort is the formation and development of a self-supporting, self-governing, and self-propagating native Church. Any other object, such as merely acting as witnesses among all nations, or the conversion of individual souls to Christ, is inadequate and incomplete. To establish an indigenous Church, which shall grow from its own root, which shall be a living testimony to Christ, and worthily represent to the world the Christian ideal, is the object for which our mission stands. This was the ideal before the founders of the mission. They laid the foundations well, and it has only remained for those who have come after to go on with the construction of the building.

Numerical Growth. We have now a Christian community of nearly 10,000 souls, scattered in more than 160 villages, of which 2,792 are communicants, and over 5,000 are baptized members. These are organized into 18 churches connected with the two Presbyteries (Classes) of Arcot and Madras. Of these eight are wholly, and the rest partially, self-supporting, and are ministered to by fourteen ordained Indian pastors, all educated and trained in the mission.

But above and beyond all else, this Church, for so many years connected with our home Church, has now become independent and self-governing, by uniting with the Churches of the United

Free Church of Scotland Mission. This again, by the action taken at Allahabad in 1904, has become an integral part of a great organization formed by a union of all the Churches in India holding the Reformed faith and the Presbyterian polity.

This Church is steadily becoming self-supporting. In the early days of missions in South India, it must be admitted that very little emphasis was placed on self-support. There was money enough for the work sent from home; converts were few; and special effort was naturally laid on evangelism. Even though the pressure of want of funds might be occasionally felt, the poverty of the native Christians was readily made an excuse for not placing any burden upon them. This has undoubtedly been the weak spot of the mission administration; but a study of the problem of Missions has led us to correct our mistake, and we are now on the road to improvement in this respect. The task has been a hard and wearisome one, but persistent effort is being crowned with success, and every year witnesses advance. Our Harvest Festivals have gone a long way to help solve the problem. Insistence on the people doing their share in the erection and repair of the village buildings, is beginning to bear fruit. It is now often possible to accomplish what at first seemed an impossibility. The tide has turned in the right direction, and the next decade will show even greater progress. This progress is slow at first, but will become rapid with the third and fourth generation of Christians.

At first the growth of the Christian community entails an ever increasing proportionate expenditure. Our station plant is expensive. It costs much to build up and adequately equip our large institutions. The foreign staff is expensive, and a missionary is needed for each station, even where the Christian community is small. The care of small, immature, and widely scattered village communities, is costly. The expense of training an efficient and numerous agency from small beginnings is very great. All these expenditures must be incurred while the community is still weak, though growing, and it makes the proportionate expenditure very large. But there comes a time when the demand for a larger

American staff, and expenditure for plant, increases more slowly, while the community grows rapidly. Each station missionary can look after a larger number of Christian villages. It costs no more to care for a large village than a small one. This statement finds confirmation in the fact that although the Christian community has increased ten-fold during the last 40 years, the number of foreign missionaries is very little larger. And at the same time the income from the Christians has grown by leaps and bounds. Beyond a certain point, therefore, the advance in numbers tends constantly to the equalization of expenditure and income. That this process is now going on in our mission the following figures prove conclusively :

Year.	Expended on general work.	Percentage of increase.	Total community.	Percent. of increase.	Native contribu- tion.	Percent. of increase.
1876	17,955	..	2,574	..	Rs 632	
1886	36,182	102	5,555	124	1,801	185
1896	48,429	33½	7,945	43	3,384	87.8
1906	53,943	11¼	9,753	23	7,083	106

From this standpoint it is clear that we are making steady progress towards self-support. The goal still seems unfortunately a very long way ahead of us; but started in the right direction, time and numerical growth both materially lessen the distance to it.

Spiritual Progress.

What testimony are we able to give as to the spiritual progress of these converts whom the Lord of the Harvest has given us as the reward of our ministry? That they have their weaknesses is to be expected, having emerged so recently from heathenism; but that many of them have a simple faith in Christ, and are earnestly striving in the midst of their untoward environment to lead true Christian lives, is a fact that cannot be gainsaid. Among those who were born Christians and who from childhood have been trained in the Scriptures, we have not a few examples of men and women who exhibit a character that would put to shame many Christians in the home land. Very pleasant is it to note the

child-like faith and joy that characterize some of our Indian Christians. Says one of our missionaries, "If I were asked to point to some of the holiest and happiest believers that I have ever met, it would be to some of our native pastors and evangelists in the Arcot Mission, with whom I have had delightful Christian intercourse, conversing with them in their own language of the things of God, and praying together in the beautiful and copious Tamil, the language in which the Gospel was first preached to the Hindus and which is spoken by the largest number of native Christians." Nor are similar instances of devoted piety wanting among Christian women. We could tell of not a few who, like Mary, love to sit at the Master's feet, and who zealously try to promote His glory. "One such mother in Israel," writes another missionary "belongs to our flock. Meek and modest and retiring, she shrinks from public observation, but rejoices to carry the saving message to her benighted sisters."

While the number of godly Christians corresponding to the above examples has hitherto been too rare, we have now sure indications that God intends to speedily increase this company of true believers. Ever since the mighty work of grace began in Wales, the Lord's children in India have been praying that this land might be similarly blessed. Here and there, devoted men and women have met for prayer, the number of such circles being steadily increased, until all over the peninsula, bands of Christians have come together to beseech God's throne of grace for an outpouring of the Spirit. The Indian Christians have especially been in a state of expectancy, and every item of news regarding the Revival has been eagerly read. At a joint meeting of the two Presbyteries held in Ranipet last January, a call to prayer was issued, and circulated among the churches, asking that special meetings for prayer might be held in every congregation. The Native Helpers responded very heartily to the call, and for several months unceasing prayer ascended all over the mission, for the manifestation of God's power. Some of our stations (notably, Madanapalle, Chittoor, Ranipetta and Arni), have been signally blessed.

(Of these "times of refreshing" the account of gracious and wonderful experiences at Madanapalle, from the pen of Mrs. L. B. Chamberlain, gives striking illustration.)

"For months before, a few believing men had met with my husband regularly to lay before the throne of grace their plea for India's people and, above all, for this people here at our door, our own Madanapalle people. Then came the Conference, beginning on the afternoon of Wednesday, the 5th day of September. Here were gathered, not only all the station Christians, but the catechists and most of their wives from the villages and out-stations, as well as the teachers from Punganur and Vayalpad. Some of them came forty and fifty miles to gather what crumbs they might from the loaf of the Bread of Life."

A characteristic of the meeting was that there was no set programme and little talking, only fervent and believing prayer. God's leading was sought and looked for. At first there were two subjects that seemed to take hold of the people, Achan's sin, keeping part of the devoted thing, and that of Ananias and Sapphira, keeping back part of the price.

On Saturday the work of grace and reconciliation began between those who had been estranged, and a deep sense of personal sin was felt by some of the men. Later in the day women and girls in the boarding school were touched. Sunday was literally a day of prayer and supplication. My husband and Dr. Scudder and most of the congregation were in the meeting without interruption from nine o'clock in the morning till seven in the evening. In the afternoon, after a prayer which seemed to carry the people right to the feet of Christ, the flood-gates opened, and I cannot describe to you the scene. The men were those chiefly affected, and one after another broke down completely and confessed, some of them, to secret sins which they had been carrying for years.

After the day's meeting they met again in the evening for prayer, separating only at midnight. On Monday, after the sunrise meeting with which each day began, the congregation gathered at nine for the communion which had been proposed for Sunday, but which had been delayed by the evident working of God's will.

Even on Monday the people knelt in almost an agony of prayer for two hours before partaking of the sacrament. Then during the singing of "Just as I am," came the final triumph. Men and women passed up and down the aisle into each other's seats, clasping hands, begging forgiveness, acknowledging wrong, seeking reconciliation, confessing specific sins, while others rose and, it seemed with broken hearts, owned to having wrongfully withheld or misused public money and pledged with written paper to restore such. All this with broken sobs and groans, and I am sure there was not a dry eye in the church. Yet all was done reverently and with a solemnity that was sacred. Truly the Lord dealt mightily with us and it seemed that His power was never more manifest. Nothing but God's grace could have so wrought upon these men and women.

It is now more than a month since the Conference, and we feel in all humility that the work was truly of God, for it has been deep and real. The feeling of peace, the sense of harmony, the humble dependence on God for strength, the accord with which the people meet daily for evening prayer from house to house are significant. The gardener's thatched hut, the horse-keeper's, the houses of the teacher, the government employee, the Bible woman and the mission bungalow, are alike in readiness at six o'clock every evening for prayer and praise."

CHILDREN OF THE CHURCH.

Elementary Schools.

The Arcot Mission has, from the first, devoted special attention to the education of the children of its converts. The establishment of a congregation is always accompanied by the opening of a school. In the town these schools are held in substantial buildings, and much the same methods are followed as in America. Each class has its teacher, regular school hours are observed, and examinations and promotions are made in accordance with the Government curriculum. The village schools, however, of which there are 150 scattered over the mission district, although under Government inspection, are managed in the simplest and most economical man-

ner. The school house, which in most cases serves the purpose of a church on Sundays, is formed by four low mud walls with a thatched roof and a mud floor. Small windows in the walls and openings under the eaves, admit the light and air. The furniture consists of a plain table, and chair or bench for the teacher, with perhaps a small box to contain the books and slates. The children are seated cross-legged on the floor, and often learn their letters by writing with their forefinger in the sand. They study in loud inharmonious concert, each one trying to make more noise than his neighbor. The din seems intolerable, but when called to recite, one is surprised to find how well they repeat their lessons. Much time is given to religious instruction. A simple catechism is taught daily to the younger scholars, and the older ones learn Scripture texts and stories. These little schools, however crude, are not to be despised. The vast majority of our pastors, catechists, evangelists and teachers, laid the foundation of their education in them. The missionary as he visits the villages keeps his eye on the brightest boys and girls, and when they have made some advance in their education, selects the best for a higher course of instruction in the boarding schools.

Boarding Schools.

No branch of our mission work is more vitally connected with the development of the native church than our boarding schools. The necessity of segregating Christian children into such schools, where they will be weaned from heathen associations, come in contact with some of the refinements of civilization, and develop a healthy Christian character, is considered to be of the first importance. Not only have nearly all our Christian agents been the outcome of these institutions, but their wives and daughters have likewise received training in the same, and the result is seen in the hundreds of Christian homes all over the mission field. We have four boarding schools for boys, with 235 pupils, and three for girls with 195 pupils, and we regard them of such importance that space will be allowed for extracts from the annual reports of most of them.

Ranipettai Girls' Primary School.

"This year we are happy in having in our school seven little

girls from caste families, all converts from Hinduism, but for the most part our pupils are from the depressed classes. It is wonderful to see what Christianity can do for them. Some are Christians of the third generation, the daughters of teachers and catechists. It is often easy to pick them out from the rest, better conditions having already begun to tell. Many however come from poor unlettered village homes. It is often pathetic to see the father as he brings his little girl for the first time. The two have trudged many miles from their village away back in the country. She has never been away from home before, and the school building with its wide rooms and verandah, and its multitude of strange faces is more wonderful than anything she has ever seen. She is also the first child from that village who has been away to school, and the father, himself unable to read and write, can scarcely contain himself for pride. Yet when the time comes to say good-bye and go back the long way alone, his heart fails him. There are tears in his eyes, as with trembling voice he turns to the missionary, and says 'What will her mother do without her? She will weep for loneliness when night time comes. You only are her father and mother now; be good to her, my little daughter.' And little by little the child learns the new way, and the lessons that seemed so hard at first, grow easier as the days go by. There is much to contend with. She has a heritage of evil, passed down through many generations, and victory is not always forthcoming. The shadows come, sometimes very black ones, but they only serve to make the high lights stronger."

Chittoor Girls' Boarding School.

"During the last months of the year, especially, there has been much to encourage us. There has, undoubtedly, been a gracious work of the Spirit among our boarding school girls. New influences are at work among them. There has been much interest in the study of the Word, and a spirit of prayer has been poured out upon them. For weeks the girls and teachers have had a prayer meeting among themselves every evening. Some of the children have been anxious for the salvation of their unconverted friends. At one of the public meetings, several of them stood up, and with great emotion asked for prayers on behalf of fathers, mothers,

brothers and sisters. One girl with tears asked us to pray for her father who was a drunkard. In these daily evening prayer meetings the children have prayed for this man. During the special meetings held in a neighboring station, the father was converted. He wrote a letter to his daughter telling her the glad news—and prayer was changed to thanksgiving.

Madanapalle Girls' Boarding School.

The school was much stirred by the Revival in September, and the older girls were deeply affected. We have been glad, too, to see that the effect seems to have been a real one, and there is a decided change in the nature of the work done by the girls. Each big girl has the care of a little one, besides taking her turn at cooking, cleaning, mending and caring for the school clothes. These daily services have been far better done, and with a happier spirit than before. The interest in the Saturday morning prayer meetings has not flagged, and they have made careful preparation for the meetings. The great danger in mission boarding schools lies in the fact that practically everything is received from the mission, and thus a spirit of dependence and expectation is engendered, if not guarded against. To that end we try to provide means by which girls may earn money during holidays to support themselves. They are willing and even eager to do so. Of the value of the Boarding School as a training for future usefulness one cannot say too much. Girls are taught self-denial in saving from their food-allowance to get their church contributions, and the regular life, the systematic study, the responsibility put upon them in household duties, all tend to discipline and growth of character. Compare the trained Christian pariah child in the boarding school with the untrained high-caste child in the Hindu schools, and we need not ask for the value of the boarding school."

Boys' Boarding V oorhees College, Hostel.

Schools. "The hostel has had 80 students connected with it during the year. The boys, who are from 16 to 20 years of age, require constant supervision. Most of them are from the villages, and are largely fed and clothed at mission expense. This ought to beget in them a spirit of gratitude and

humility, but such is the depravity of human nature, that the poorest among them is too often the proudest and most insubordinate.

Severe punishment has had to be administered in several instances, and four boys had to be dismissed. Most of the lads are tractable and well-behaved, while a few are a real joy to their superiors. All the lads attend the meeting of the Hostel Y. M. C. A., on Friday evenings, and nearly all are members of Christian Endeavor. Mrs. Wyckoff conducts a Junior Endeavor for the younger lads, which has proved a real blessing to them. The older boys join the preaching bands, and also engage in Sunday-school work. Three, and for a part of the year, four village Sunday-schools have been maintained by them.

Tindivanam.—The Rev. E. C. Scudder writes:

"In the Boarding School there has been an average of seventy boys. Health and conduct have been fairly good. In June one of our boys contracted virulent small-pox, and after days of horrible suffering, passed away on June 7th. He was about 13 years of age, of sweet disposition, obedient, loving,—a beautiful boy. He was not afraid of death for he knew whom he believed. A few days after, another of the boys came down with malignant cholera, contracted while he was at home on vacation, and though his life was despaired of, he recovered. Our boarding schools are valuable in that the children are away from their sordid home surroundings and breathe a purer domestic and spiritual atmosphere. Then, too, travel is an educator, and the going away, be it for only a few miles, is an eye-opener to them who seldom otherwise would see beyond the bounds of their village.

In our school the boys have been remarkably well-behaved during the year, and although there has been no special show of religious feeling, the faithful doing of what was to be done, the attendance and participation at the Junior Christian Endeavor meetings, and the general tone of the school, have evidenced something more and deeper than mere discipline."

Madanapalle.—The Rev. L. B. Chamberlain speaks of the spirit of self-help that is developing among the boys:

"The chief value of these schools is the bringing of children under direct, constant, Christian influence and education, with the

result of providing an educated Christian agency. The chief danger is the removal of youths from their ordinary life and livelihood, and unfitting for other work those who fail to qualify for intellectual or Christian work. Looking back over a decade, it does seem as though the pupils are becoming more self-reliant and independent and ready to help themselves. Manual work is done in schools and compound now as a matter of course, which then was resented. Opportunities to earn something are now prized."

**Industrial
Education.**

Every well-organized Mission must have institutions for the social and material betterment of its community. Missionaries in their work are called upon to develop bodies as well as souls. No one more than the missionary would be better pleased, had he only to deal with his converts in things spiritual; but salvation includes the *body*, and to leave that uncared for is to neglect a large part of his duty. Especially is this essential where converts are drawn largely from the depressed classes. The awful poverty of our people, and the cruel manner in which they are shut out from the various trades and employments, have been described so often, that a mere allusion to it is sufficient. Nothing is more painful as we visit our Christian villages, than to witness the desperate struggle of the people to obtain the bare necessities of life. Under such conditions, self-support and independence are an impossibility. Only the introduction of new industrial methods, both agricultural and mechanical, infusing new life into the old body, can raise up self-reliant, self-respecting Christians.

**Arni Industrial
School.**

This institution has now been in existence about a decade and a half and is beginning to show good results. For years it has been hampered by lack of funds, and the Manager, Mr. W. H. Farrar, has been practically compelled "to make bricks without straw." The principal trades taught are carpentry, tailoring, printing, and weaving. The school has 48 pupils in attendance, and the Manager reports a successful year. Large orders for furniture have been received from Government Officers, which have kept the

boys very busy, so that the year was closed "with a record of perhaps even more work turned out than in previous years." Many graduates of the school are now earning a decent living by their trades, and it is interesting to see Christians following various employments, which are no longer being monopolized by one caste.

Women's Industrial Home.—An Industrial School for women is being carried on at Ranipettai by Mrs. L. R. Scudder, which confines itself exclusively to the making of lace. The class has been limited to about 25 women on account of the small appropriation that it receives.

BENEVOLENT SOCIETIES.

Sahodara Sangam.

Bearing directly on the matter of self-support, and closely allied to industrial schools, is a society called Sahodara Sangam which has for its object the amelioration of the condition of Christians in the villages. The funds are exclusively local, no money from home being solicited for this object. The Society makes small loans at a low rate of interest to villagers, taking a mortgage on their house or land, enabling them to purchase bullocks and farming implements, and redeem their land, thus putting them in a way of earning an independent living. The organization has its problems, one of the greatest of which is to find a missionary who can give ample time to properly administer its affairs. The annual income of the society now averages nearly Rs. 1,000 a year. The society has come to the relief of many Christians during times of persecution and oppression, helping them to defend themselves in the courts, and recover their property. It has also saved the missionaries untold trouble and expense by doing for the Christians what they would be forced to do themselves, if no such society existed.

Pastor's Aid Society.

The object of this society is to render aid to churches which desire Pastors, but are unable to assume their entire support. Its funds are exclusively the gifts of natives, and now amount to about Rs. 9,000, with an annual income of Rs. 450. This society, like the

Sahodara Sangam, has suffered severely through the failure of Messrs. Arbuthnot and Co., to whom a large part of its funds were entrusted.

Gospel Extension Society.

The aim of the Mission in planting churches is to make them not only self-supporting and self-governing, but also self-propagating. The great defect in the native church of India, has been the lack of missionary spirit. More than anything else has this retarded its advance. Thank God, better days have come, and our Christians are no longer content to live unto themselves. Much enthusiasm is being manifested in this, their Home Missionary Society, which now supports three evangelists, who devote their whole time to preaching in the Polur Taluk. At its last meeting, steps were taken looking to the joining of the society to the Synod of South India. The plan is to widen the scope of the society and make it the Missionary Society of the Synod. Our Christians are also interested in the National Missionary Society, which has been recently organized, and which aims at arousing the missionary spirit among all the Christians of the Empire, and sending forth evangelists to labor among their own people. The formation of this society marks a new era in the history of the Indian Church.

Women's Gospel Extension Society.—A Women's Gospel Extension Society has also been in operation for some years, and is supporting several Bible women. Contributions are received from women in all parts of the Mission.

EVANGELISTIC WORK.

The agencies employed by the Arcot Mission in carrying on the evangelistic work of the Reformed Church in India, may be classed mainly under three heads—(1) Preaching. (2) Healing. (3) Teaching.

PREACHING.—The first to be utilized, the chief weapon to be wielded, that from which the largest share of the success so far achieved has come, is the proclamation of the Gospel in the languages of the people, to the high and low, learned and ignorant,

in all the towns, villages and hamlets throughout the length and breadth of our mission districts. In the early period of our mission history, the most of the missionary's time was devoted to this work. In later years, the care of the many converts, and the multiplication of schools, have so taxed the energies of the missionaries, that very little time or strength is left for touring in the regions beyond. Many native evangelists, however, have been trained for the work, some of whom are able preachers, and most of the district preaching is now done by them.

The reports of the stations for the last year will show that this important agency is being faithfully prosecuted.

Vellore.—Dr. Wyckoff writes:

I have only been able to make one evangelistic tour during the twelvemonth. This was taken in September with 12 Indian helpers, and was greatly enjoyed. The section chosen was the extreme western portion of the Vellore Taluk, where we toured over a large area, besides taking advantage of two market days, when the Gospel was presented to large numbers. Some villages were reached, which, as far as we could learn, no missionary or preacher had ever visited. The baby-organ proved a great attraction, and helped to secure good audiences, also the magic lantern drew large crowds. It is a joy to preach the simple gospel to the common people, who, as a rule, hear it gladly. Although the missionary cannot devote much time to this work, yet probably never before has so much continuous and systematic preaching of the truth been done by the native helpers as at present. The Olcott band has now for the third year worked faithfully in the northern part of the Vellore Taluk, while two other evangelists, one of whom is largely supported by the Vellore Church, labor in the southern portion, being set apart exclusively for preaching in the villages. The Gudiyattam evangelist preaches in the villages in that quarter, while Pastor Benjamin with his helpers takes occasional tours in the remaining portion of the field. In the station and suburbs, three preaching bands regularly carry on the work on Sunday afternoons, there being now no evening service in the church except on the first Sunday of the month.

The only efforts made to reach the English-educated Hindus,

aside from the influence of the schools, have been through English lectures. . . . Probably never has so large a company of Hindus and Mohammedans assembled in Vellore to listen to a Christian lecture as greeted Dr. Charles Cuthbert Hall. The lecture, which was a unique presentation of Christ as the Divine Saviour, was heard with the most sympathetic and earnest attention, and cannot fail to have produced a happy effect upon those who were present.

Madanapalle.—Rev. L. B. Chamberlain of Madanapalle in his report, gives a splendid testimony to the unflagging zeal of the native evangelists. He says:

“Evangelistic work has been pushed during the year, and parts long unvisited have been reached. But the missionary has only been on two short tours. The work has been done by the Olcott evangelistic bands. My admiration for the devotion and enthusiasm of our agents has grown much, as evidences of their courage have come to me. Despite the rough, stony, roadless, solitary country through which they have been sent; despite the unusual and, to them, intense cold of the wet season; despite their lack of warm clothing and good shelter; only one—and that a novice—has demurred from this work. I am coming to think that they out-do our missionaries in the hardships they bear in Christ’s name. Stated preaching twice a week is kept up at Madanapalle—on Tuesdays at the weekly market and Fridays at the reading room—the latter chiefly by volunteers from the C. E. Society.

A good map of this field has been obtained and tours are systematically planned to cover it all. Very heavy travelling has been involved over low mountain ranges, but the agents have come back glowing with cheer at the way their message has been received, and are keen to re-visit even the places most difficult of access, when there is encouragement.

Tindivanam.—Rev. E. C. Scudder, of Tindivanam, reports some interesting results of evangelistic effort:

“There have been times of refreshment,” he says, “when ones and twos have come, usually late at night, to learn of Him who is the Light of the World. It is not best to say much about these, but quietly and prayerfully welcome and help as may be possible.

It is pleasant to record that one such has found that Light during the year, and bravely with his whole family of six persons received baptism in October, and being full of joy in the Holy Spirit is trying to show others the Light. A friend hearing afterwards of these baptisms chided him for not telling him of their plans, as *he too* would have come out at the same time. The story of our new friend's conversion and leadings is fascinating, but there are subjects too sacred to flaunt in public print, and this is one of them."

Arni.—Mr. W. H. Farrar reports :

"Evangelistic effort has been regularly carried on, in and about Arni by the Industrial school lads. They manifest considerable interest in this line of work and go out on Sundays to the outlying villages in bands, with musical instruments, to preach to the heathen.

I am sorry that I was not able to make more than one tour in the Polur Taluk with the Gospel Extension Evangelists during the year. They are carrying on a difficult work and undergo a great many privations and physical discomforts for its sake."

Ranipettai.—

"We have had the privilege of taking but three short tours among the unevangelized, one of which was cut short because of heavy rain. The total number of days spent wholly in evangelistic work has been twenty. Preaching in the weekly market has been faithfully maintained and at times large numbers gathered to listen. With the aid of the Training School students, the surrounding villages have been visited again and again on the Sabbath days, and the Gospel proclaimed."

The Olcott Preaching Bands.—

"The two bands, one in Arcot and the second in Kaveripak, have been maintained, and the helpers have been faithful in their efforts. The work in and about Arcot seems to be the most promising. Again and again people have expressed their willingness to become Christians, but when pressed to take the step, they have hesitated and stated that they would come later. When will that day come? No systematic efforts have been made to visit

every village within the bounds of the field, though we believe that in many places the ground is well-covered every year."

(W. T. Scudder's Report.)

Chittoor.—Rev. J. A. Beattie writes:—

"In March, April, August and September considerable touring amongst the unevangelized was done. In these tours, all classes of hearers were reached. As a rule, they heard the word attentively. Many asked for Christian literature. Gospel portions and booklets were much sought after, with or without price. Many young men in Sudra villages would become Christians, were they not opposed by their parents. We have no agents in this field free to give themselves wholly to out-preaching. Every man is tied to a school and to church work."

Zenana and Bible-Women's Work. There is a slight difference between the work of the Bible-woman and the Zenana teacher. The former is more desultory, spread over a large area, in the village, along the road side, by tanks and wells where women are wont to resort, in hospitals, as well as in house-to-house visitation. It is the entering wedge for Zenana work, which confines itself to regular pupils, with systematic instruction. For this, various helps are employed, such as secular studies and needle-work, which however are never continued unless Bible instruction is equally allowed. There is perhaps no form of effort that calls for more patient waiting than this. From its nature, visible results, such as public confession of Christ, are almost impossible, and we are not discouraged at not seeing them. We know that its influence is deep and unseen. A Hindu writer says: "If we do not find many Christians among the caste Hindus, we do find among us a large and very large number of Hindus Christianized in spite of themselves." Through Zenana work our ladies reach the very heart of Hinduism, and nothing will yield eventually greater results.

HEALING THE SICK.—Healing the sick has ever gone hand in hand with the preaching of the word in the Arcot Mission. Dr. John Scudder, the pioneer missionary of the Reformed Church in India, was not only a medical missionary himself, but nearly

all of his sons who followed him to this land, received medical training, before taking up their life work. Dr. Henry Scudder opened a dispensary at Walajapett in 1852, and, later, Dr. Silas Scudder developed the large hospital and dispensary at Ranipett, which is now conducted on even a greater scale by Dr. Lewis Scudder, grandson of the pioneer above mentioned. In the Telugu field Dr. Jacob Chamberlain carried on the same good work. Besides using his skill as physician and surgeon on tours, Dr. Chamberlain was directly instrumental in establishing hospitals both at Madanapalle and Palmaner, passing them over in time to the government, but keeping so closely in touch with them, that they have continued a great blessing to the Christians in those communities. It is not too much to say that our missionaries were the first to open medical work in the districts where they resided; and while the government has since seen its way to multiply its own institutions, so that now scarcely a town of any importance is without its dispensary, yet we can but rejoice that the names of Scudder and Hekhuis in the Tamil field, and Chamberlain in the Telugu country, are held in grateful remembrance because of the great impetus that they gave to the introduction of medical science in the Arcot and Cuddapah districts.

More recently, women's medical work has also been begun on a large scale at Vellore. Dr. Ida Scudder, after completing her medical course in America in 1897, succeeded in so interesting friends there in her future work, that Mr. Robert Schell was moved to give \$10,000 for the erection of a Woman's Hospital, and the present fine building known as the Mary Taber Schell Hospital is the result. Before Dr. Ida had returned from America where she went to complete her medical studies, Dr. Louisa Hart had arrived from Canada, in response to an appeal for help from Dr. Lewis Scudder, and after laboring for a time at Ranipett, came to the assistance of Dr. Ida Scudder at Vellore, where the two ladies are now carrying on their noble work. Associated with them is Dr. Ida's mother, Mrs. John Scudder, who is now rounding out a blessed service of 46 years in the North Arcot District. In 1905 Dr. Hart's sister, Miss Lillian Hart, a trained nurse, joined the missionary force. It is impossible to measure

the gracious influence that goes out from the Mary Taber Schell Hospital, and its missionary home. Last year there was a total attendance of 30,321 out-patients at the Hospital, 10,720 of which were new cases. At the Ranipett Hospital, Dr. Lewis Scudder is assisted by Mrs. Walter Scudder, M. D., who has charge of the women's department.

Report of Ranipett Hospital.—Dr. L. R. Scudder writes:—

"The cholera epidemic was the severest that we have had in a number of years and came very close to many of us. Miss Van Doren was attacked a few days after returning from the hills and before I had come back. Mr. Ghose took her case promptly in hand till Dr. Ida Scudder could come over from Vellore, when both of them worked incessantly to save her. Her life hung in the balance a number of hours when it seemed as though she must succumb to the terrible disease. But God was good to us and to her. He heard the prayers that went up for her recovery and blessed the remedies used. When I saw her four days after the attack began, she was convalescent. It is a pleasure to report that she has regained her strength and is able to carry on her work in full again.

We have been more successful this year in securing healing without suppuration in our operative work. This is largely due to our beautiful sterilizer, 'Myra Moffat.' And it has been attained in spite of our unsatisfactory operating room. At one time we had strong hopes of securing the money for a new well-equipped operating room. The friends of a rich Mohammedan patient intimated that if the patient recovered they would give us the money for the room: and at one time I had strong hopes of saving his life. But when we had almost grasped the thing, a second large carbuncle carried him off, and our new operating room vanished into the air. It is most discouraging to think that we may have to carry on our work in the present unsatisfactory room for years to come.

We have employed no new method in the religious side of our work. The daily preaching service for in and out-patients has been regularly kept up. All hospital work stops for that time and all are encouraged to attend it. On Sunday afternoon we make

more of the service, having singing as well. A Bible woman and the hospital-preacher have spent much time in the wards instructing the patients individually and systematically. One poor woman who was a sinner, has given her little daughter to us and has left her evil life, and is trying to live as she ought. The little girl, before whom there was open only a life like her mother's, is now in our boarding school, and will grow up a Christian woman. Another caste man who was in our wards for several months, when leaving the hospital, promised that he would become a Christian. But we have not heard from him again. A poor widow with a little boy was brought to us in a dangerous condition. After a few days she died leaving her little son in our hands. As no one has come to claim him, we will bring him up as a Christian lad, and educate him.

Our statistics show a slight falling off in in-patients; 1,249 were treated. The cholera epidemic had something to do with this result, for our wards were comparatively empty while the epidemic lasted. During the later part of the year we have also, as a matter of expense, kept our numbers down. Our out-patients have materially increased over last year, and that notwithstanding the cholera epidemic. Our statistics show that we have treated 13,443 out-patients with 26,946 attendances. This is an advance of about two thousand over last year. Our major operations have been 233, about 25 less than last year. Of these thirty-five have been for cataract and forty-six have been obstetrical. We have had 1,080 minor operations. This also is a slight decrease as compared with last year. Our collections show a decided increase over last year. The collections from various sources amount to Rs. 1,338-12-10 an advance of at least Rs. 400."

Woman's Department.—Mrs. W. T. Scudder's report:—

"This year has seen changes for good in the woman's ward of the Hospital. A well trained nurse has been added to the staff, who knows Hindustani as well as Tamil, so our Mohammedan patients have an able translator. Another improvement has been the tri-weekly visits of the Ranipettai Bible woman, Caroline, to the woman's ward. She talks with the patients, teaches them Bible stories, Scripture verses, and prayer, in addition to what the

blind teacher, the hospital Bible woman, daily teaches. Then there are the half-hour devotional services daily for the whole hospital, and Saturday afternoon prayer meetings for the nurses also, and a Sunday-school, Sunday evening, for children. Our Bengali Assistant-Surgeon introduced and has charge of the Sunday-school. Some of the boarding school teachers, with a few to assist them in singing, visit the woman's ward to preach by song and exhortation. They are helped from time to time by the presence of Miss Van Doren. I occasionally go over with the patients what they have learned from the Bible women. With the promised new organ, the money for which was received from a friend of the Woman's Board this week, we hope to give an attractive presentation of the Old Story through song. Then faithful old Esther Ammal is always ready to scatter the seed. I call her 'my mouth' for I have asked her to speak where I cannot. A young woman, Mudaly by caste, was with us for a week; Esther, because of the highness of the woman's caste, had not spoken to her about our Saviour. However, the young woman had read seven chapters of Matthew, and promised to read the rest of the book. This patient, and a Brahmin woman who was in the hospital more than a month, were worth the whole work of the year. The Brahmin patient, who had come from a village to have the broken bones of her leg set, was especially lovable. She was with us long enough to imbibe a great deal of the truth as found in Jesus Christ. Her husband and mother were with her during this month so that they too were in contact with Christian teaching. The Mudaliar girl's husband and aunt were with her too. There have been made eleven visits to high-caste homes, three of which were to the houses of Brahmins in Government employ, namely, the Sub-Magistrate of Wallajah, the Munsiff, and the Station Master of Ranipettai. Two Brahmin women have been patients in the maternity ward which is rather unusual. During my seven years in India it has been my experience to find that a doctor is allowed to come in where, be it humbly said, angels might fear to tread, so great is the exclusiveness in the orthodox zenana. The Bible woman must wait in the 'outer court,' but the doctor and the nurse are taken into the 'inner

shrine,' illustrating the field of medical work. It opens a channel deep and resourceful, for the inlet of the ocean of God's love."

**Mary Taber
Schell Hospital.**

We wish it were possible to print the whole of Dr. Ida Scudder's and Dr. Hart's very interesting reports; but as space is limited, and as a separate report of the Hospital is to appear, we shall omit the narration of specific medical cases, and give only the items of general interest.

Dr. Ida Scudder writes:

"A glance over the records of former years will show to any enquirer, the progress which has been made in the hospital. The past year has far surpassed any other in numbers, in both dispensary and hospital as well as in the number of operations. During this year there have been 152 more in-patients, 189 more operations, and 36 more maternity cases. The death-rate has been slightly higher in percentage during the past year, due to the large number of grave operations and serious medical cases, as well as the greater number of maternity cases which have been brought in, fearfully maltreated and some of them infected beyond all hope of recovery when they were admitted.

One of our disadvantages is that we treat women only. The men when sick will expend much upon themselves, or go anywhere to get well, but there is not such good fortune for the poor women. They cannot leave home, as their husbands must have their food cooked for them, the children must be looked after. This is quite true, but some of these women go on through life dragging out a weary existence, because no arrangement is made to enable them to leave temporarily for the much-needed treatment. I am thankful to say that many of the educated Hindus of Vellore are beginning to take more kindly thought for their wives.

The year has brought with it much of light and some shadows. One of our pleasures has been a visit from H. E. Sir Arthur Lawley, Governor of Madras. His kindly interest in everything and his expressed appreciation of the work being done here, have

encouraged us all to push forward, and try and do more in the coming year.

The great purpose for which the hospital was founded is the pointing of sin-sick souls to a loving tender Saviour who can save them from their sins, and for this end and purpose we work. Every patient is told of Christ's love for them and although we have seen no out and out results, we can see that this great Divine Love is entering into the lives and homes of many, and we believe that many a life has been brightened and uplifted by contact with those they have met in the hospital. A Christian Endeavor Society has been organized among the nurses. The meetings are held every Sunday afternoon and are most enjoyable. The Look-out Committee gathers the women and children on the compound, and the convalescent patients, and we seldom have less than fifty at each meeting."

Dr. Hart writes:

"The Mary Taber Schell Hospital has just finished its fourth year, and already it seems to have proven that it fills a real place of need in the district, judging from the yearly increase in attendance.

The dispensary building is situated in front of the hospital, and connected with it on either side by a long verandah, and although one doctor is in charge of the wards, and the other of the dispensary and out-practice, we are within easy reach of each other when special assistance is needed in either department. In this work we alternate month by month.

The arrival of Miss Ward, our Hospital Assistant, from Ludhiana, brought much help at a time when we were very much needing it. She came about the middle of August, and went into the work at once, studying the language as she could. Having the advantage of knowing one Indian language (Hindustani) and accustomed to hearing other languages, she has picked up a working knowledge of Tamil very quickly.

From the middle of March, right on through to the first of November, the work in both the departments was unusually large: feasts, fasts, and heat, seeming to make little difference; but with the beginning of November the numbers have fallen off consid-

erably owing, we think, partly to the rains, which bring work to the poor, and work means food and better health. The dispensary is open from seven to twelve in the morning and three to five in the afternoon. In the morning the patients are treated free of charge, except that they put half a cent (a three pie bit) into a box for the purpose, to pay for their chit, a small sheet of paper on which is written their name, number and date, for reference when they come again. On the back of those sheets are printed a few verses of Scripture giving as clearly as possible the way of salvation, and these go out by the thousand to many parts of the country.

In the afternoon a small fee of eight annas (about sixteen cents) is charged, so very few come at this time; but when they do come, we are able to see them more carefully and have time for more personal and friendly talk with them especially when they come into our house to see us. As each one makes her final visit she is encouraged to place a thank-offering in the charity box, and all are asked to pay for their medicines who can, which adds quite a little to our income, and we are glad to say the amount thus obtained has increased with each succeeding year.

As far as people can be persuaded to do so, all serious cases coming to the dispensary are admitted at once to the hospital, but there are so many obstacles in the way of women leaving their home and children, that we are obliged to do here at times what is usually only done in a hospital. There have been quite a number of major, and a large number of minor operations performed, the patient being taken home soon after recovering from the effects of the chloroform.

This year we were each able to make one short tour to the nearer villages of our district to reach those who by reason of indifference or infirmity are unwilling or unable to come to us. In these trips we were able to gather together quite large numbers of Hindus and village Christians, for the preaching of the Gospel. The work would be begun by prayer and perhaps a song, and quiet work is done with the waiting groups by the Mission agents, while the doctor is seeing others."

TEACHING.—The story is told of an old lady, who always paid, apparently, close attention to the sermons on Sundays, but who was never able to recall the text or the topic on the following Monday. When asked by the minister what advantage she derived from attending church, if the thoughts and words did not remain in her mind, she said, "Domine, do you see that cloth bleaching out there on the grass? Well, I pour water on it many times a day, and soon even the dampness is all gone, *but the cloth gets whiter.*" In this reply lies the philosophy of educational work in the Mission field. Probably in no non-Christian country in the world, is there presented such an opportunity to daily bring the truths of Christianity to the hearts and minds of Hindu and Mohammedan youths of all classes, as obtains in India. In our 150 schools are studying 7,886 children, of which 2,597 are girls. Of these no fewer than 5,992 are non-Christians who are regularly instructed in the Scriptures by Christian teachers; and 1,885 of these are girls. It is clear at a glance that our schools are a mighty instrument for evangelistic work. Indeed they are the chief means by which we reach the higher classes, and bring the claims of the Gospel to bear upon them. Whether this opportunity will always be ours is a question. Already the results of our educational work are producing consternation among the Brahmins. But surely while such a field is open, it behooves us to sow and water the seed of the Gospel in the best manner possible, for honest labor in this direction will bring a rich fruitage.

Voorhees College.

The largest and most influential of our educational institutions is the College at Vellore with its affiliated schools, for which suitable buildings are now being constructed through the benevolence of Ralph Voorhees, Esq., of Clinton, New Jersey. The College has recently lost the able services of Rev. Dr. William I. Chamberlain to whom it owes so much, and his place has been taken by A. C. Cole, Esq., M. A., as Principal, who reports for 1906 as follows:

"The work of Voorhees College and Branch schools has been under the management of Dr. J. H. Wyckoff during the past year

(while I have officiated as Principal). Though the Lower School, Saidapet and Velappadi Branch schools show a falling off, the numbers in the College and High School departments have increased, while the Katpadi Branch under a new and efficient Headmaster has the largest enrollment in its history. About 950 pupils have been attending Voorhees College, and 475 the Branch schools.

After long and vexatious delay in acquiring title to building sites, work is being rapidly pushed forward upon two new College buildings, the Lower School and the Hindu Hostel. The Lower School building will be ready for occupancy at the opening of the school year in January 1907, and the Hostel a few weeks later. They will cost approximately Rs. 33,000 and the Government has agreed to assist us by Rs. 10,000. Standing in line with the old College and fronting on the principal residence street of Vellore, these new structures will present a very attractive appearance. A new home for the College department is urgently needed in view of the recent report of the Committee appointed to inspect Second Grade Colleges. Our Mission school building at Katpadi has been condemned as unfit and must be completely remodelled. The Saidapet Branch school, the only one occupying rented property, was compelled to seek new quarters in the middle of the year, but the change has been in every way beneficial.

During 1906 several strong Christian men were added to the staff. Our aim is to make Voorhees College a potent factor in spreading Christianity. The Bible instruction as at present conducted cannot be said, on the whole, to be entirely satisfactory. The work needs reorganization, and more thoroughly qualified men employed as Bible teachers in the lower classes. The crying need is for better paid men. The position should be such that the very best men will seek it. The opportunity is unsurpassed, and should be seized with no uncertain grasp. In addition to this we need a larger number of earnest Christian men as secular teachers. Given an institution where such a condition obtains there can be no question as to its value as an evangelizing agency. Our Christian teachers are ready to converse with the students.

whenever there is an opportunity. It is admitted on all sides that there is a growing appreciation of the beauty of Christianity, an openness of mind that betokens the leavening influence of the Spirit of God.

A very interesting event was the visit of Sir Arthur Lawley, Governor of Madras Presidency, which occurred in October. The pupils from the Branch and Hindu Girls' schools were lined upon both sides of the street to greet His Excellency and staff as they drove up. The Governor inspected the High School and College, the students being in their respective class rooms, and before leaving the building recorded in the Visitors' Book his opinion of the institution, speaking in terms of the highest praise of its work."

Rev. E. C. Scudder says:

**High School,
Tindivanam.**

"The high school in its second year as a full-fledged secondary institution has been doing fairly well with an attendance of about 50 pupils. The Christian headmaster left us in the middle of the year for a better post, and his place was filled by a Brahmin of experience and culture. Several defects have been remedied and there is no reason why a successful secondary school should not be profitably maintained if the Government would help instead of hinder us. As an evangelistic agency the school is chiefly useful in conducing to the close contact of Missionary and Hindus—removing old time prejudices and misconception on both sides, and preparing the way for confidence and affection which must surely have influence now and later. The study of the Bible shows its benefits to these maturer minds, and aversion for another religion gives way to tolerance, if not examination. As a producer of tangible conversions for rupees expended it cannot be considered worth while; but the Christian estimate is not on that line. Aside from the regular Bible study, a Sunday school is held every Sunday morning, and the Christian teachers enjoy this extra means of reaching the intellects and hearts of the pupils. It is pleasant to note the familiarity which exists between the Christians and non-Christians in the school. The Lower Second-

ary, Hiram Crane Primary, and the two other Primary schools, have not done so well as last year, though the results have been fair."

Rev. L. B. Chamberlain reports:

**Madanapalle
Boys' Schools.**

"While the maintenance of these schools affords the best opportunity to impart direct Christian instruction, the quality of that instruction has not been of sufficient spiritual power and intensity to produce direct conversions. Our failure lies there. We do not use the opportunity fully. Missionaries are too much tied up with multifarious responsibilities or numerous details, or allow themselves to be, to do this important work. The question often arises whether either the missionary should not do this work, even at the sacrifice of others, or the schools be abandoned.

Another remedy would be the employment of intellectually and spiritually stronger Bible masters. At present we seem like the shopman who fails to put in enough cash to make his business a success, and so just manages to drag along, or even loses ground. 'There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty.'

Perhaps the chief value of these schools as at present carried on is the opening of doors that they give. Punganoor, noted for its religious bigotry, has been transformed into a place where the Christians have unusual liberty and position. An individual who, 15 years ago, was bitter in opposition and led the now defunct Hindu Tract Society in its efforts to drive out Christians, this year comes himself to the catechist he used to denounce, to buy a Bible to put in the hands of his child, studying in the mission school; and frankly says he has read the Bible and knows it is good for his son to study it. Sunday schools and occasional magic lantern lectures assist the Bible instruction. Christian teachers and students often discuss religious questions with their fellow Hindu teachers and students. There have been all too few conversions. Like hospitals in the past, these high schools are, as at present conducted, indirect evangelizing instruments, and are justified only as such. If they can be manned with missionaries

who give themselves to them as in the Schell Hospital they should become direct evangelizing agencies."

Hindu Girls' Schools.

While Hindus have freely sent their boys to mission schools for years, the prime object being to learn English, yet the education of their girls has been much more backward. In this department also, our missionaries were the pioneers, the first school for non-Christian girls of the higher classes having been established by Misses Mandeville and Chapin in 1870. Since then there has been a steady growth, and 18 such schools with 1,885 pupils are now being carried on at the various stations and out-stations.

TRAINING OF A NATIVE AGENCY.

The training of a native agency has from the first occupied a prominent place in the economy of the Mission. Very soon after entering the district, Dr. Henry Scudder formed a class of young men whom he personally taught and trained for mission service. These lads literally sat at the feet of their learned instructor, and became mighty men in the Scriptures. They accompanied their teacher on his preaching tours, and developed into able vernacular preachers. This Preparandi class, as it was called, was the germ of the Arcot Seminary which for many years was the chief educational institution of the mission, the young men taking a combined course of secular and religious instruction adapted to fit them to become catechists, evangelists and school masters.

In 1888, a special endowment fund for a Theological Seminary having been raised by Dr. Chamberlain, the Arcot Theological Seminary was established and the course of instruction in Theology which, up to this time, had been given to the Arcot Seminary, was dropped, and the Arcot Seminary became the "Arcot Academy," its primary aim being the preparation of students for the new Theological school.

Arcot Theological Seminary. This school of the prophets has now been in existence for 18 years, and is the source of supply for our Christian agency. Rev. Dr. W. W. Scudder was its first Principal, and was succeeded in 1895 by Rev. J. W. Scudder, who still remains the honored head of the

Seminary. The United Free Church of Scotland sends its students to the Seminary, and has a representative on the Board of Superintendents.

Dr. Scudder reports for 1906 as follows:

"The number of students is twenty-one. We started with twenty-two, but one was honorably dismissed on account of failing eye-sight. The twenty-one were distributed as follows: Two in the Upper middle class, eleven in the Lower middle class, seven in the Junior class, and one left over for the Lay class, which could be so designated this year only out of courtesy. Its isolated constituent did most of his studying and reciting with the Junior and Lower middle classes. The two Upper middle class men have completed the three-year catechists' course of study, and go out as graduates of that grade to work in the mission vineyard. Two of the Lower middle class, and one of the Junior class are married students from the United Free Church Mission, and another of the Junior class, unmarried, is from the same Mission. We are glad to have them with us, and wish that many more might be sent to the institution from that and from other missions as well.

The teachers and students of the Seminary have done evangelistic work as they were able, and had opportunity. The rule is that they must make monthly excursions of a full day each, and preach the Gospel in the outlying district. Owing to the prevalence of fever and inclemency of weather, they have managed to make only four such expeditions this year. Notwithstanding, they succeeded in reaching a good many people in the surrounding villages and towns. Beside this, they have kept up regular preaching in the Friday bazaar, and in the town of Palmaner on Saturdays and Sundays.

On Wednesday and Thursday, the 5th and 6th of December, Rev. Messrs. Wyckoff, E. C. Scudder, Raghaviah, and S. Thomas of the Board of Superintendents made a searching examination of the various classes in the respective studies. It was voted that the examination was well sustained, and commendatory words were spoken by the Board to the teachers and to most of the students. In closing, it gives me pleasure to say that the conduct

of the students has been uniformly excellent throughout the year. They have given me no occasion to punish or even to reprove. In my opinion it would be hard to find a better behaved set of young men anywhere."

Miss Julia Scudder, who has charge of the **Women's Class**, women's class in connection with the Seminary, writes:

"In connection with the Seminary there has always been a woman's class for the instruction of the wives of the married students. And when the annual examination takes place, this class is also examined by the Board of Superintendents. They study the themes of the Bible—God, Sin, and Redemption; outlines of Bible history in various periods; the Tabernacle and Priesthood; analyses of the books of the Bible; and all about the two Kingdoms and their Kings. In connection with the New Testament, they study the Roman Empire; the Political and Religious State of the Land of Palestine; the Divinity of Christ; and the Harmony of the Gospels. The pupils take considerable interest in their lessons and do very well. The Free Church of Scotland Mission has sent several women to be instructed. There have been three from that Mission this year."

Union Training School for Teachers. One practical result of Union with the Scotch Mission has been the establishment of a Union Training School for Teachers. Up to January, 1906, it was located at Arkonam, a station central to the three missions, when it was transferred to Ranipettai. Rev. Walter T. Scudder, the present manager, writes:

"The coming of the school has benefited our Christian community; the C. E. meetings, Sunday School and out-preaching being greatly stimulated by the presence of the masters and students. In all, there have been 27 scholars. On the other hand, the students have been greatly helped by coming into contact with the religious life of the Church. In August, 13 united with the Church on confession of their faith.

The school is located in one of the old bungalows of Ranipettai,

with a large compound surrounding it, and affords a beautiful and healthful spot for the institution. The work done by the students has been, on the whole, satisfactory. The Inspector in his report said, 'The school has gained greatly by its transfer to Ranipettai. The tone is excellent and it is doing good and steady work.'

It has been unfortunate that sufficient Telugu young men could not have been gathered into the Training School to warrant the opening of the Telugu division. With the new curriculum and the increase of the number of subjects to be taught, it is very doubtful whether both the Tamil and Telugu divisions could be maintained without an increased staff. This with the present funds will be an impossibility."

Women Teachers' Training School.—The mission also maintains a school at Chittoor for the training of female teachers. Mrs. Beattie reports regarding it as follows:

"There were 22 students in the Training School at the opening of the classes. Two were found incompetent to continue their studies, and two were under the required age for admission. These last have made application to be admitted next year. With the exception of one student from the Danish Mission, all the pupils are our own Mission girls. The staff has been improved this year, a Matriculate Assistant being appointed in place of the Lower Secondary Assistant. Some of the students find the study of school method and organization difficult, for those are the subjects in which they must exercise their brains rather than their memories. All have worked hard during the year."

Mrs. Wyckoff writes:

**Summer School
for Bible
Women.**

"The second session of the summer school for Bible women, instituted in 1905 to give a brief training to such women as have not had the advantages of the Palmaner Bible course, and also as a testing-place for those new candidates who desire to take up Zenana work, was held from the middle of July till the middle of September, attended by 7 women, representing five of our stations. From Ranipettai came one who has been a valued

worker for many years: from Palmaner, the wife of the station catechist; Chittoor supplied two young wives who had been diverted from school work for which they were trained, to do this house-to-house visitation usually entrusted to older women; Madanapalle sent a widow, whose fitness or unfitness for such occupation was to be discovered; while Miss Hancock spared her two newest additions to the Vellore force of workers, from their afternoon visits, to attend the lessons. The women were housed in a vacant room on the large mission compound, and the same course of study was pursued as in the year previous, *i. e.*, about 30 lessons from Miss Swift's manual for Bible women, and ten lessons from the Bazaar-book. Dissimilarity in age in the members of the class was evident at a glance, a mother and daughter sitting opposite to each other, and the gray-haired old lady that sadly needed spectacles sitting next to the young mother of 23, who often was upon the floor holding her sleeping child. This difference in years, however was not more marked than the difference in mental power displayed, and progress was slower because of the mental inability to grasp a point or make a deduction of three of the number whose years of wifehood must have been years of intellectual stagnation—a not uncommon state of things, we fear. Still, their interested attention was assured, from the start, and the revelation to themselves of how much they did *not* know, in the very subjects with which they had considered themselves so familiar, was an awakening discovery to them all: and the work done by most of them was really excellent.

We shall be sadly disappointed if, in future, these women go on teaching the story of the creation, for instance, with the main insistence on the list of what was created on each successive day, rather than unfolding to their pupils what may be learned, in the account, of the character and attributes of the Great Creator. The study of the trial and death of Christ, which we continued for five recitations, brought out their very hazy knowledge of the events of the 12 hours before the Crucifixion, as well as their inability to distinguish between Pilate and Caiaphas; and most of all, a readiness to excuse even Judas from all personal responsibility for his guilty deed, saying he had to betray his Lord, to

fulfil the prophecies! It was a surprise to me to find some of the best in the class with such shifting ideas of right and wrong. Many a time the lessons in the Bazaar-book worked in most helpfully with the Scripture lessons, in helping to point out the delusions of heathenism that had unconsciously colored their own interpretations of Christian truth. Those clear statements and common-sense refutations of popular heathenism in the chapters on Fate, Caste, Transmigration, and Idolatry, were a revelation to these Christian women, and a weapon which some began at once to use."

PERSONAL ITEMS.

Rev. Dr. J. W. Scudder's Jubilee.

Early in the year, the Fiftieth Anniversary of the arrival of Rev. Dr. Jared W. Scudder and Mrs. Scudder in India was celebrated at Rani-pettai. Addresses in English and Tamil were presented by members of the Mission and representatives of the Indian Christian community, accompanied with suitable souvenirs. Letters of congratulation were received from many friends, including one from Lord Ampthill, Governor of Madras. The occasion was a very delightful one, recalling the long and devoted service of the honored couple, which covers nearly the whole length of our Mission history. Mrs. Scudder for years had charge of the Tamil Girls' Boarding School, and may be regarded as the spiritual mother of many of our older Christian women. Dr. Scudder's missionary life has been one of ceaseless activity. In addition to his onerous station duties, he has found time to do valuable literary work in the vernacular. The following books have been produced by him in Tamil:

"Critical Commentary of the Gospel of Matthew."

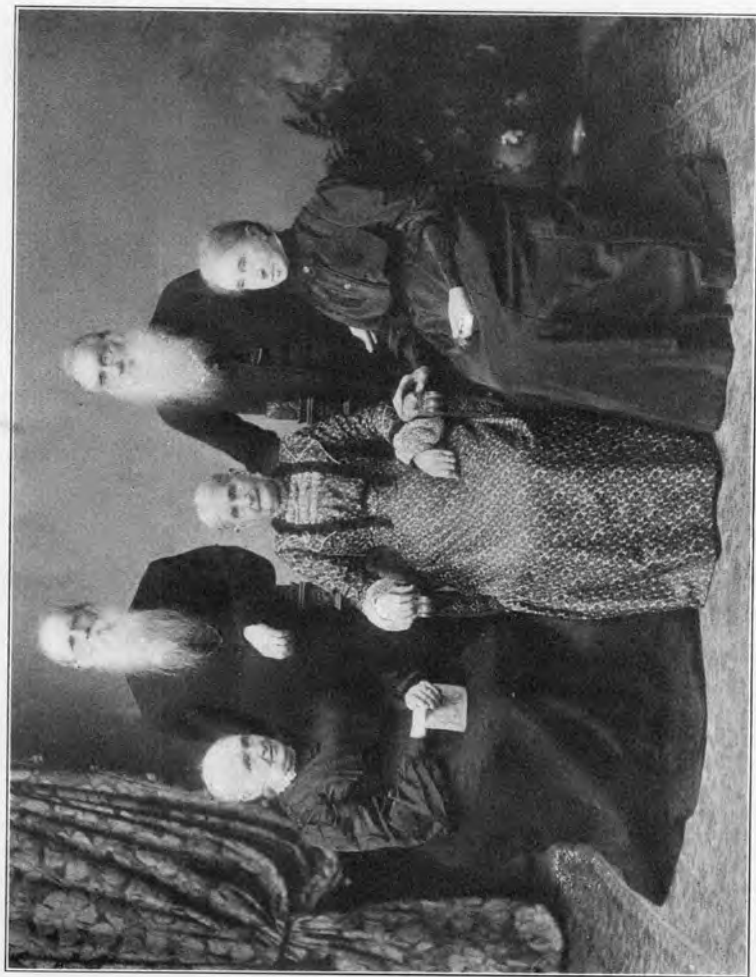
"A System of Didactic Theology," pp. 700.

"Short Sketch of the Life of St. Paul."

"Commentary on the Epistle to the Romans," pp. 800.

"Translation of Heidelberg Catechism."

"Translation of Westminster Shorter Catechism."



ARCOT MISSION VETERANS—Combined length of service 242 years,
Dr. and Mrs. J. W. Scudder; Dr. and Mrs. J. Chamberlain; Mrs. John Scudder.

Also Translations from Tamil into English of

"Spiritual Teaching."

"The Bazaar Book."

"Historical Sketch of the Arcot Mission."

**Rev. Dr. Jacob
Chamberlain.**

The many friends of Dr. Chamberlain will be glad to learn that his health has been so far restored that during the year he has been able to publish the first part of his Telugu Bible Dictionary. Dr. Chamberlain also has charge of our hill station at Coonoor, where he and Mrs. Chamberlain care for the interests of the Tamil Church and School. He writes:

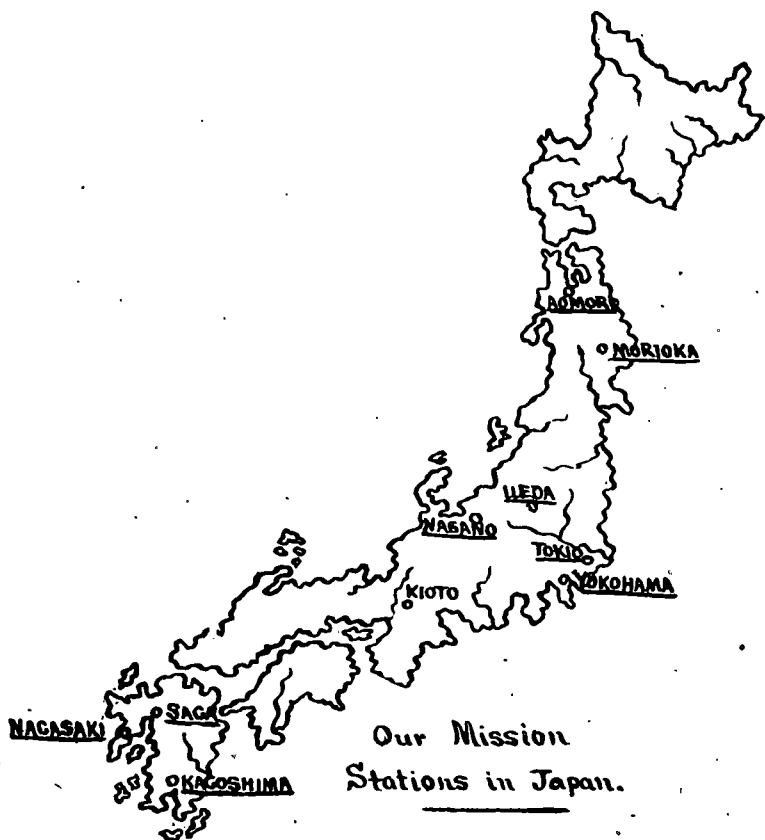
"My special work while residing there has been chiefly devoted to the preparation of a Telugu Bible Dictionary, the first volume or first part of which, about 250 pages of royal octavo, very finely illustrated with most excellent cuts donated by the American Tract Society, has been published. It is my hope to go on here steadily with this work until the four parts are completed, and the whole work is given as my legacy to the young and growing Telugu Native Church."

**Arrival of Mis-
sionaries.**

In January, Rev. J. A. Beattie and Mrs. Beattie returned from furlough, and resumed charge of the Chittoor Station. At the end of November, we were pleased to welcome Miss Henrietta Wynkoop Drury who comes out to strengthen the missionary force at Madanapalle.

**Departure of
Missionaries.**

Miss M. K. Scudder left on furlough early in the year, but is expected back at the end of 1907. Rev. H. J. Scudder and family will soon return to take up work in the Telugu field.



Our Mission
Stations in Japan.

THE NORTH JAPAN MISSION.

ORGANIZED 1859.

Missionaries.—Rev. E. Rothesay Miller, *Tokyo*; Prof. M. N. Wyckoff, Sc.D., *Tokyo*; Rev. Albert Oltmans, D. D., *Tokyo*; Rev. Frank S. Scudder, *Nagano*; Rev. D. C. Ruigh, *Morioka*; Miss M. Lella Winn, *Mishima*; Miss A. DeF. Thompson, *Yokohama*; Miss Jennie M. Kuyper, *Yokohama*.

Associate Missionaries.—Mrs. Jas. H. Ballagh; Mrs. E. R. Miller; Mrs. M. N. Wyckoff; Mrs. A. Oltmans; Mrs. D. C. Ruigh.

In America.—Rev. Jas. H. Ballagh, D. D., Rev. and Mrs. E. S. Booth, Miss Julia Moulton.

REPORT FOR 1906.

Not since the Rev. Guido F. Verbeck, D. D.,
Changes. was called to his Heavenly reward has the Mission been called upon to part with one of its number through death. This year the Lord, again claimed one of our number as His own. April 23d witnessed the transfer of Florence S. Scudder from her field of labor here on earth to the perfect service in the presence of the Master above. Her days of labor were comparatively few, but they were days filled with that earnestness of soul which was willing to spend and be spent for the people of Japan that she might win them to the Christ whom it was her joy and privilege to serve. She was taken from us in the beginning of the prime of her life and with an ever widening sphere of usefulness in the service of Christ opening out before her.

On the 28th of April the Rev. E. S. Booth and family left for America on furlough. In March Mrs. Ballagh arrived on the field again. Her husband, the Rev. Jas. H. Ballagh, D. D., has not yet been able to return to his post. Miss Moulton, owing to illness, was obliged to postpone her return to the field till the beginning of 1907.

The departure of Rev. and Mrs. Booth left the teaching and directing staff of Ferris Seminary in a sadly crippled condition. To remedy this state of affairs as much as was possible under the circumstances, Dr. and Mrs. Wyckoff removed from Tokyo and took up their residence in the Seminary. This enabled Mrs.

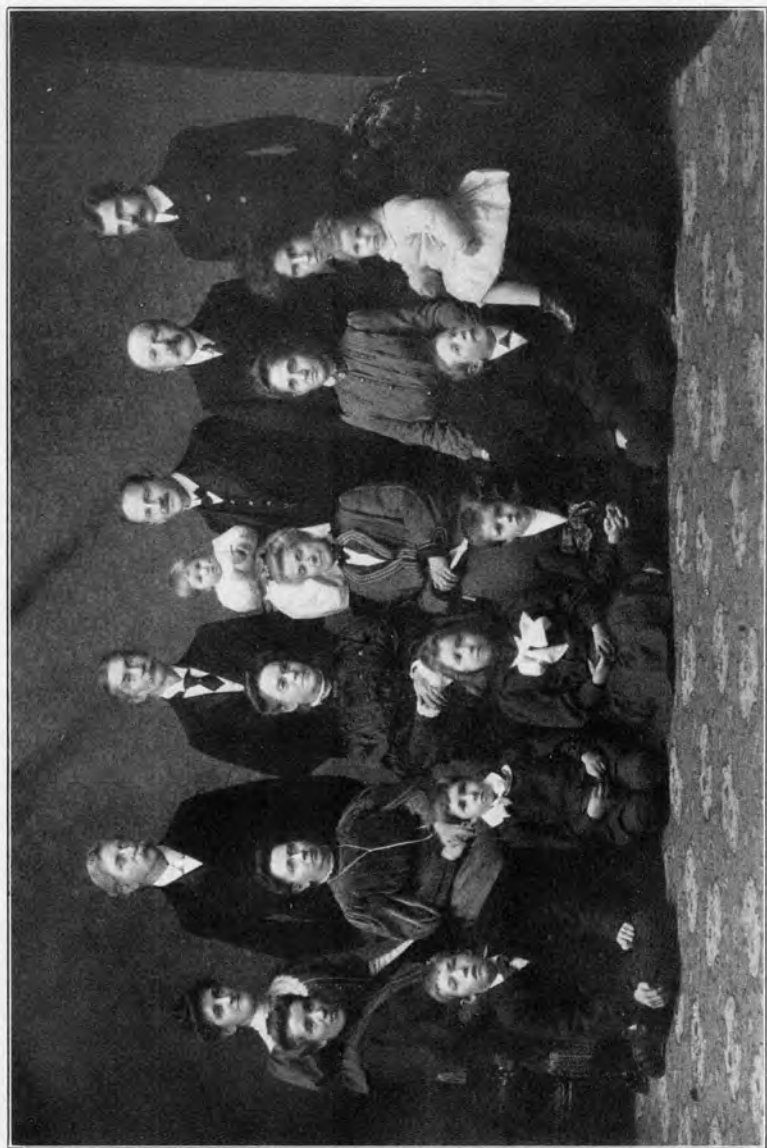
Wyckoff to assist the ladies in charge of Ferris Seminary and lighten the burden that the departure of the Principal and the prolonged absence of Miss Moulton had placed upon them.

In September Rev. and Mrs. Ruigh took up their residence in Morioka. The Mission has thus again a resident representative in the Northern field, enabling it to hold this field for the Reformed Church, and to cultivate it for the increase of God's Kingdom in that part of Japan.

**General Con-
ditions.**

As was to be expected, the Japanese nation, as never before and increasingly, has become conscious of her power and of the position she has won for herself in the sisterhood of nations. It was feared in some quarters that, under the stimulus of this consciousness, there was grave danger that her people might lose their poise and launch out into venturesome enterprises, especially in the sphere of commerce and industry. The events of the year, however, seem to indicate that these fears were largely, if not entirely, groundless. Business has been conducted along conservative lines, generally speaking, and has not only been prosperous, but has gone forward by leaps and bounds. It is evident that the enthusiasm, intelligence, and energy which made the nation so successful in the recent war have been transferred to the commercial and industrial enterprises of the Empire.

This stimulus, together with the sobering influences of the war, and the practical demonstration of the power of religion over men in such trying times, has also acted upon the religious thought of Japan. If we study the utterances of many prominent men we find that their thoughts are more and more turning to religious and ethical themes. They confess to a faith in a divine power and maintain the necessity of some sort of religion, for the betterment and moral uplift of the nation. It would not be fair to call this revived faith Christian. Nevertheless there is an openmindedness toward the Gospel and a willingness to hear it which is unprecedented. Even Buddhist writers show an increasing appreciation of Christian thought as well as a familiarity with the Bible and Christian literature generally.



THE NORTH JAPAN MISSION, JANUARY, 1907.

Said a prominent statesman not long ago in a public address: "The most learned and most dominative element of Japan are quite ready to receive the message of Christianity with an unbiased mind, and to examine it with critical and impartial consideration." Such an attitude and such a trend of thought must in the end prove an efficient factor favorable to the work in which we are engaged.

We would be telling only part of the truth if we ascribed this general openmindedness to the stimulus of the nation's self-consciousness. Back of it all lie the many years of self-sacrificing toil and the incessant prayers of the missionaries who have come to this land and of the Church at home that sent them out.

The attitude of the secular press, as a whole, is not unfriendly toward the Church and what she represents. Some of the leading journals are decidedly outspoken in their approval of Christianity and especially of Christian ethics. Not long since there appeared in one of the great dailies a leading editorial which set forth the failure of the religions of Japan to cleanse the nation's morals. The editor's conclusion was that the hope of a moral cleansing and the spiritual renovation of Japan lay in Christianity.

Within the Japanese church there is a quiet but steady advance in spiritual growth, as also a growth in the realization of responsibility. Deeper foundations are being laid and the believers are gradually learning to realize their sacred privileges and obligations. As an outgrowth of this, in part at least, we may note two general tendencies; one toward a union of the various denominations and the other toward independence. During the past year the union of all the Methodist bodies represented in Japan was consummated. There are indications that this is but the beginning of a more general movement along these lines. The desire for independence is a commendable one and every right-minded missionary must earnestly long and pray for its full and speedy realization.

In the general conditions there are also hindrances to the progress of our Lord's Kingdom. One of the most serious and deplorable signs of the times is the glaring immorality of some of the public men and especially of the student class. So great has

this become amongst the latter class that it has called forth an "Instruction" from the Minister of Education. The insufficient home training, the freedom from restraint of a large part of the student body, above all, the lack of deeply laid and firmly rooted religious guiding principles, are responsible for this sad state of affairs. The situation calls for earnest effort on the part of all who have the welfare of the country at heart.

The spirit of commercialism and materialism is also gaining ground and laying a strong hand upon the life of the nation. This is not without its effect upon the life of the Church.

In view of the anniversaries which the Board is to celebrate during the coming year it is fitting that we should give a historical resume of what has been accomplished by the Board through the institutions and work which it has established in Japan.

EVANGELISTIC WORK.

1859. State of Japan.

When our first missionaries came to Japan in 1859 the country had just been thrown open to foreign intercourse. This intercourse was enthusiastically received by but few, was tolerated by the more enlightened, and was detested by the greater number of the people. Beside this, all, from the highest to the lowest, looked upon Christianity with suspicion, to say the least; while most thought it corrupting and a menace to the morals of the country. However, after the return of the embassy of Prince Iwakura, in 1873, the eyes of the leading statesmen were opened to the fact that Japan was far behind the rest of the world in true civilization, and they set themselves earnestly to remedy this defect by introducing as fast as possible—and much faster than they could assimilate—the flowers and fruits of Western civilization, without caring for the root from which they sprang. Even before the return of the embassy, from the first of January 1873, the old method of reckoning time was changed and the Gregorian calendar adopted. In February the old edict boards, denouncing Christianity with other crimes, were removed; ostensibly because the people were supposed to know what they contained, but

tacitly it was understood to mean that hereafter Christianity would be tolerated. From that time the progress of the country has been beyond all precedent. On March 3, 1876, Sundays were made government holidays in place of the Ichiroku (days of the month in which the numbers one and six entered). Railroads, telegraphs, and in time, telephones, gas, and electric light have been introduced; the army and navy have been entirely reconstructed and put on a foreign footing in point of numbers and efficiency; a Constitution has been given the people, instead of the Emperor's autocratic rule; all the laws have been codified and put into operation; schools have been remodelled and enlarged; the higher colleges and universities established; schools for girls have been inaugurated and scattered throughout the country, from the Primary to a University; finally after weary years of waiting, planning, and hoping, Japan's autonomy has been acknowledged, and in two bloody wars blazoned abroad and vindicated, so that she now stands side by side with the great nations of the West, a power that has to be reckoned with. And all this wonderful program has been affected in the short space of fifty years. It seems like a dream, and we are often in doubt whether it is not something that will pass as quickly as it has appeared.

Together with these signs of outward progress came the desire of the nation, as expressed in her best minds, for the learning of the West; and, as might have been expected, much of the science so called that has entered the empire has been accepted without its being assimilated. The result of this is often seen in the mass of crude theories and half truths which appear in books and magazines. There are, nevertheless, true scholars who have studied and experimented for themselves, till they stand at the head of their professions, an honor to their country.

If all this be taken into consideration it will be seen that, since the Reformed Church Mission was established in Japan at the very beginning of this advance movement, and has been carried on along with it, and has grown with it and taken advantage of all the new factors placed ready to its hands for spreading its influence and strengthening its hold upon the people, the history of the growth of the one can not well be separated from that of the

other. Thus it has been that the slowness of the early spread of Christianity as well as the rapidity of its growth in after years, and then again the hindrances which have been met with in the history of the Mission, are all intimately connected with the changes that have been taking place at the same time in the country itself, and the changes through which the country has passed are, in a large measure, the explanation for the fluctuations through which the work of the Mission has passed.

The Beginnings of Evangelistic Work. Our Mission, with the Presbyterian and Episcopalian, was the first in the field, Dr. S. R. Brown landing in Kanagawa, November 1, 1859, and Dr. G. F. Verbeck in Nagasaki on the 7th of the same month. At that time, however, there was no such thing as evangelistic work, for the early missionaries were confined to linguistic studies or teaching a little English. Even after public preaching was tolerated there could be no itinerating, for the missionaries were restricted, in common with all foreigners, within a ten mile radius of the treaty ports; one principal reason for which was that at first no foreigner was allowed to travel without guards.

The first Evangelistic work of the Japanese Church was undertaken in October, 1873, when Mr. Okuno and Mr. Ogawa, the elders of the two churches which had been formed at that time,—the Kaigan Church in Yokohama and the Shinsakae-bashi Church in Tokyo,—went into two provinces lying near Yokohama. They returned greatly encouraged with the results of their work. It was not, however, till July 1874 that the first real itinerating tour took place; and then it was by the young Christian students who went out two and two. Some of these young men have since become prominent in the church: Dr. Ibuka is President of the Meiji Gakuin; Dr. Honda is President of the Aoyama Gakuin, the Methodist College; and Mr. Kumano, the Superintendent of the Meiji Gakuin, is a prominent elder and a strong worker in the Church.

Mr. Ballagh had, soon after the organization of the mother-church (March 10, 1872), gone across Yedo Bay and preached.

his first sermon outside of treaty limits, but the first tour taken by any of the Mission may be said to be that taken by Mr. and Mrs. Miller in August, 1876. They had learned that there was a body of earnest inquirers in the town of Ueda, in the central province of Shinano, unconnected with any missionary effort and who were anxious to have a missionary come and instruct them. They therefore set out to visit this place, accompanied by Mr. Shigeto Maki and a servant. Upon their arrival they were most enthusiastically received. They remained for ten days, during which time two meetings were held daily, and on the last Sunday sixteen were baptized, who, with sixteen more baptized by Mr. Ballagh in October, were organized into a church. This Ueda Church continued under the care of the Mission, with intervals of self support, until taken over by the Home Mission Board of the Japanese church.

Work has been started by the Mission in various places, some of which have grown to be independent; some of which are still under its care, and some of which have been handed over to other Missions which are able to look after them as we were not. Beside the Ueda Church, spoken of above, in 1877 the Kojimachi Church was organized and was for awhile under the care of the Mission. In 1878 the Wado Church, in a village not far from Tokyo, where work had been started by a farmer's son, was also organized. This church, though for a time under Mission care, has since leaving the Mission gone on in a semi-independent way. In the same year, 1878, Mr. Ito established the work at Mishima. In 1879 Mr. Banno began work at Nagoya, under the Mission, and subsequently Mr. Yamamoto in Okasaki. Work was also started in Seto, where a church was afterwards organized, but as the Mission could not take sufficient oversight of the whole field it was passed over to the Southern Presbyterian Mission. The work in Tosa, too, though not undertaken as a piece of Mission work, was begun by the Japanese in connection with Dr. Verbeck of our Mission and Dr. Thompson of the Presbyterian Mission. A great deal of labor and time was expended on it by Dr. Verbeck and Mr. and Mrs. Miller as well, all members of our Mission. When the first members of the Southern Presbyter-

ian Mission came to Japan, this Tosà field was given over to them as the most promising piece of work in the province of the Council of Missions.

The following churches were once under our Mission, but are now self-supporting: Kaigan Church in Yokohama; Kojimachi and Shitaya Churches in Tokyo; Ueda and Kasuga Churches in Shinshiu; and the Nagoya and Seto Churches in Owari. Until the middle of this year we have also had work in the province of Awa, across Yedo Bay, but as we had neither the men nor the means to carry on all the work under our care as it ought to be done, and since the Episcopal Mission was working in the same field, so that the believers need not be left entirely without instruction and guidance, this Boshu Field was dropped.

The present evangelistic work of the Mission is in the province of Idzu, called the Mishima Field; in the province of Shinano, called the Shinshiu Field; and in the north of the main island in the provinces of Rikuchu and Mutsu, called the Morio-ka-Aomori Field.

**The Mishima
Field.**

Some of the earliest evangelistic preaching in the country was held at Mishima by missionaries and others from the village of Hakone at the top of the pass of that name. Mr. Ito organized the work in 1878, and there have been earnest Christians here. The work has flourished at times both in the town itself and the surrounding villages. At one time the church was entirely independent, but has now again passed under our care. Mr. Miura, who labored for 12 years in Morioka, has moved there and is acting as the pastor of the church and taking oversight of the work in that region, which had been much run down. Miss Winn is also living there now, having removed from Morioka in which place she had been associated with Miss Deyo. The prospects are much more encouraging since her work was begun among the women and children as well as with the young men. Included in this field is Kashiwakubo, a small village, where work has been carried on for years and at present with considerable promise. Gotemba and the little village of Koyama are also included in this field.

**The Shinshiu
Field.**

The Shinshiu Field is one of the most important in the Empire. It is the geographical heart of the country, a high table land, the largest, and, parts of it, the highest in Japan. The population is 1,362,498 and the province is the centre of silk culture, producing great quantities of silk-worms, cocoons, and reeled silk thread. It is divided by a range of mountains into North and South Shinshiu, the two important centers of which are Nagano and Matsumoto respectively. The towns of Ueda and Komoro, where we had work for years, lie, with Nagano, on the railroad which runs from Tokyo to Niigata, a great city on the West coast. Both places are now independent of Mission work. There has been another line of railroad opened. Starting from the west side of Tokyo and running through the province of Koshu it enters South-Shinshiu and by tunnels and passes reaches Matsumoto and so connects with the first road near Nagano. What formerly took a week of travel may now be accomplished in a day by this new route.

**North-Shinshiu;
Nagano.**

At present our work in North-Shinshiu is confined to the city of Nagano and its vicinity. This is a great center of Buddhism, as the celebrated temple of Zenkoji is not only situated here, but dominates the city and all its works. Nagano is a difficult place to work in on account of this temple influence, but it is the provincial seat of government and also a school center, students coming from all the surrounding districts. The two classes, officials and students, are the easiest to reach with Christian influence. The merchant class, on the contrary, that is, the people permanently located in the place, are hard to win over as they are bound by business and hereditary ties to the priesthood of the temple. The city has a population of 37,061 and lies 137 miles from Tokyo by the direct line of railroad, or 164 miles by the line through South-Shinshiu. The Mission began work here in 1890 and, since Mr. and Mrs. Scudder went there in 1897, it has been adequately superintended. Not only the Christians of Nagano, but many others in and around there, sustained a severe loss in the death of Mrs. Scudder,

whom they looked up to as a friend; and the evangelistic work of the whole province will suffer from the necessary removal of Mr. Scudder to Tokyo, from which place in the future it will have to be superintended.

Work was begun in Shinonoi in 1896 by Rev. **Shinonoi.** G. Tanaka who visited Shinonoi weekly from Nagano. The first baptism was administered by Rev. J. H. Ballagh, D. D., in December of that year. Since that time eleven have been added to the membership. One of these is now in America. Another gave his life for his country in the late war.

In 1905 Shinonoi was visited by the Deputation from our Board and the Christians presented an appeal for an evangelist to work among them. On the following day Mrs. Olcott gladdened their hearts by pledging the support of an evangelist and his work for five years.

The Sunday-school work of this outstation has been flourishing for several years. At present there are three Sunday-schools with an attendance of 180 scholars who are taught by the evangelist and his wife and one of the Christians.

South-Shinshiu; Work here has been carried on by the Mission since 1882, but from the poor quality of some of the workers it is not so flourishing as it should be. **Matsumoto.** We had hoped that the advent of Mr. Tanaka from the Sandwich Islands to labor there would result in a decided change for the better, but he was compelled to return to the Islands in the fall, since which time there has been no fixed worker, though the place has been visited from Tokyo as well as from Nagano.

The work in Shimo-Suwa was begun years **Shimo-Suwa.** ago and at one time was quite flourishing, so that we hoped it might become a center from which the many silk-reeling villages could be reached. Even a little chapel was built there, but through removals and defections the numbers have dwindled away. Kami-Suwa, on the contrary, has

grown both as a school center and commercially as a result of the railway which now runs through both towns. In consequence of this change, Mr. Ito, who is our faithful worker in that field, removed last year to Kami-Suwa, where a preaching place has been secured, and it is now the point from which we reach the near villages. Another reason for leaving Shimo-Suwa is that the Evangelical Church of Finland has made it the headquarters of its Japan Mission, and the town is not large enough for the work of two aggressive churches.

Iida. This is one of the prettiest towns occupied by the Mission. It is almost in a pocket of the hills in the southern part of Shinshiu, at the head of navigation on the Tenryu River. The lower reaches of this stream are so swift and there are so many dangerous rapids that navigation is both perilous and expensive. Though the descent can be made in two days, the return journey takes about ten. On account of this, for some time the people have been talking of building a railroad as an outlet, but heretofore it has amounted to nothing. Our worker who has been at this station for some years and was entirely "preached out," has now gone to Sakashita, and the one who was in Aomori and was looking for a warmer climate has been transferred to Iida. For Aomori we have secured a man who had formerly been in Morioka for a while and afterwards had labored in Formosa and Manchuria. Iida, besides being a clean and progressive place, is a school center, and if the new man can reach the students he ought to build up a strong body of Christians.

The Morioka-Aomori Field. Work was begun in Morioka in the fall of 1887, when Mr. and Mrs. Hayashi went there to live. They were followed the next spring by Mr. Miller and Mr. Miura, who, after remaining a few months to lay plans and to start work, returned to Tokyo and brought their families to Morioka in the fall. Mr. and Mrs. Hayashi remained a few years and then left for the Hokkaido, but Mr. Miura remained till 1900, when he went to the Idzu field on account of

his wife's health. Several other Japanese helpers labored in Morioka during this time also. Mr. and Mrs. Miller, who had Miss Winn with them from 1891 to 1894, when she went to Aomori to take up work there, remained till 1902, returning to Tokyo after 14 years' absence. On their return Mr. and Mrs. Harris came, but remained only a short time, going to Aomori and having Miss Winn take their place with Miss Deyo who had just returned from furlough. The ladies were here till 1904 when Miss Winn went to Mishima, Miss Deyo waiting till she left for home in the fall of 1905. Mr. and Mrs. Ruigh went to Morioka in September, 1906.

Work was commenced in Hanamaki in 1888, **Hanamaki.** almost as soon as in Morioka itself, and was continued with varying success, at times there being regular workers there with a large and interesting constituency. Owing to the removal of some of the church members and losses by death, as well as lack of workers, all effort for some years was dropped. Now, however, some of the old members have returned and a very zealous family, who have been earnest workers both in Morioka and Sendai, have lately removed to Hanamaki and, despite all discouragements, carry on a little Sunday-school in their own house. It may be worth while to make another start in this place. It is a town lying 25 miles south of Morioka on the line of railroad.

In 1891 Mr. Maki went to Aomori and opened **Aomori.** work. In 1894, after Mr. and Mrs. Miller returned from furlough, Miss Winn took up her residence there. A piece of land was purchased and a house built on it for Miss Winn in 1895, and in 1899 a church was put up on the same lot at a cost of \$950. Mr. and Mrs. Harris removed from Ichinoseki to Aomori in the same year, to take the place of Miss Winn who went home on furlough. They were here from 1903 till 1905, when they went home. Since that time the city has been without a resident missionary and the house built for Miss Winn has been occupied by the Japanese evangel-

ist. The Japanese parsonage has been let at a nominal rent to one of the church members. It is a great pity that, in this large city, which is growing yearly in size and importance, the terminus of two trunk lines of railroad and the shipping as well as distributing center for the whole of the Hokkaido, all this mission plant can not be utilized to the full.

Work was begun here from Morioka in the summer of 1894. It is a town on the southern border of the prefecture and with the connecting village makes the largest place next to Morioka. Middle and high-primary schools have been built here and Mr. and Mrs. Harris were here for a year, leaving in September, 1899. Ever since then the work has been superintended from Morioka, with a resident evangelist. There are two characteristics of Ichinoseki which are not often found elsewhere: first, there has never been any prejudice on the part of the people against sending their children to Sunday-school, and it has always been well attended; the other is, that the best time for the women to attend meetings is at night. In all other places the meetings for women have to be held in the afternoon, rarely can they come out at night.

The work prosecuted here during the past year or more promises well if it can be pushed with zeal and patience, although work was started here many years ago by means of regular preaching services and Sunday-school work. It is about an hour's ride from Aomori. The evangelist from Aomori goes to Noheji twice a month as also to Hirosaki, which, though a great Methodist center, is the home, more or less permanently, of members of our church who wish to be visited and instructed by a pastor of their own denomination.

Occasional visits have been made from Morioka to the town of Fukuoka, three hours distant to the north on the line of the railroad. When a Middle School was opened here some time ago, some of the Morioka boys attended it, and as a few of them came from

Christian families they asked that services might be held in the town. There is now an interesting class of inquirers.

Two years ago the Mission felt that it could not carry on all its evangelistic work as it ought and so urged the Board to give all this northern field to the German Reformed Mission, hoping that this Mission could put men and money enough into the field to make it bear fruit to the glory of God and the good of the Church. This the Board was unwilling to do, and Mr. and Mrs. Ruigh being transferred to our Mission from Amoy at this time, we were able to occupy Morioka which had been vacant for almost a year. We now want some one to go to Aomori and take hold of the work there with energy and enthusiasm.

In looking over the evangelistic work of the Mission in the past we see very clearly two things: one is, that in the beginning our Mission occupied a position of advantage held by none other in an equal degree. The Japanese regarded us, and we were, pioneers in the work, and there were opportunities on every side for us to work wherever we stretched out our hands. The other fact is that much work started by our Missionaries and helpers had gradually to be given up or turned over to others who could carry on what we could not, on account of the fewness of men or the limited means at our disposal. So that, after all these years, we find that we do not occupy the place we did at first. Of course we all know that our Church at home is not so strong in numbers as some other churches, and so our Japan Mission can not be as strong numerically or financially as some others. At the same time it can not be doubted that our Church has not done in Japan what might have been expected from the stand it took in the early days. Not only is this so, but the actual amount of money expended by the Church on the North-Japan Mission is some six or seven thousand dollars less *per annum* now than it was ten years or so ago. Without going into the reason for it, the fact stands out there, gaunt and plain, that our Mission has neither the men nor the money that it had ten years ago, and as a sad consequence we are not in a position to do the work that lies ready to hand; we are not able to work any longer the fields we have cultivated all these years, and so we have been compelled to stop

work in some places altogether and to give over others to those who can cultivate them as they ought to be cultivated.

Co-operation The active prosecution of the work, at first with the Japan-ese Church. was, as a matter of course, all under the direction of the Mission, the young men being sent out by or with the members of the Mission. However, after the Japanese churches were formed into an ecclesiastical unity, the Japanese naturally began to take part in the direction of affairs. In 1878 an evangelistic committee was formed of equal numbers of foreigners and Japanese, and for the work of this committee the Missions contributed 3 yen to every 1 yen given by the Japanese Christians. In 1879 this committee was formed into the Home Mission Board of the Church and for some years worked on the same lines. The working of this Board was not entirely satisfactory and after several attempts to change its character it was allowed to lapse. Some time afterwards an entirely independent Board was formed which received no funds from the Missions and the Japanese church was wholly responsible for the conduct of its affairs. This Board has continued ever since and now carries on work in different parts of the empire; in Formosa, where there is a very flourishing work, so that they expect to have three self-supporting churches by the beginning of 1907, and have these formed into a Classis of their own. There is also work in Korea, Manchuria, and Tientsin, among the Japanese communities in those places. Their receipts and disbursements for the last year were about 10,000 yen.

With such a strong Japanese Church, cherishing a very independent spirit, it is a natural and healthy desire that they should want to have charge of all the evangelistic work carried on within the bounds of the Church, that is, work that will go into the Church eventually. The important question before the Missions is,—what is the best way in which to carry on work now wholly under their own control, so that the resulting outcome shall be for the best interests and growth of the Japanese Church and yet be so managed as not to hurt the *amour propre* of the Japanese workers. This question has been before the Missions and the

Church for some years, and heretofore there has been no satisfactory solution of the difficulty, there having evidently been misunderstandings on both sides. It seems now as if we were nearer a solution than ever before, and within the coming year it will, in all probability, be shown whether we as Missions can co-operate with the Japanese Church in the manner they desire. Since we all are laboring for the same end, the establishment of an entirely self-supporting and self-propagating Church, may we have grace given us to come to a peaceful and happy solution.

WOMAN'S EVANGELISTIC WORK.

Although the Reformed Church had the honor of sending out the first lady missionary to Japan to work for the women of this land, the excellent start thus made was not followed up in a manner worthy of the traditions of the Church. Throughout the history of the North Japan Mission, that part of the work known as Woman's Evangelistic Work has been perhaps its weakest part. At no time has the Mission had a sufficient staff of lady workers who could give all their time and strength to it. Yet the Mission has done the best it could with the force and means at its disposal. *All* the ladies of the Mission, those assigned to school work, those set apart for distinctly evangelistic work, as well as the married missionary ladies, have at all times done as much for the women and children as circumstances permitted. These efforts have been owned and blessed of God and the permanent marks of this work are to be found wherever they have labored.

Twenty, and even fifteen, years ago it was not so easy as it is at the present time to have meetings for children and for women. Snowballs and stones were often thrown at the missionaries and their helpers. They were jeered at, spit upon, and called all sorts of rude names. At Aomori they were known as the "amen people" and at Morioka they were called the "liver pullers." All this has passed away. At the present time the school teachers instruct the children that all foreigners are to be treated with respect and that the Emperor has given freedom of religion. Many years ago, when one of our lady missionaries was living at Yokusuka, the wife of a naval officer who lived near the church had to

walk about a mile and a half out of her way, through by-ways and alleys, to avoid meeting her husband who had forbidden her to go to the meetings.

Miss Deyo and Miss Brokaw (now Mrs. W. Y. Jones) labored for five years in Ueda, a large town in Shinshiu, and from it as a center worked the surrounding villages. In a letter recently received from one of the ladies of the Canadian Methodist Mission, now stationed at Ueda, she testified that she and her colleagues were reaping the result of the faithful seed-sowing done by Miss Deyo and Miss Brokaw, and were having a harvest of souls as the result of that work. This testimony could be given in many other places which had to be given up because we did not have the means to care for them. "One soweth and another reapeth."

Aomori can boast of one of the largest Sunday-schools in the Church of Christ in Japan. This, in no small measure, is the result of the labors of Miss Winn, Miss Harriet Wyckoff and Mrs. Harris. Morioka, too, is a good Sunday-school field and the flourishing condition of this kind of work there is ascribable to the long-continued and faithful labors of Mrs. Miller, Miss Winn, and Miss Deyo.

Mrs. Scudder and her mother, Mrs. Schenck, labored for a number of years in Nagano. As a result of their work many Sunday-schools were opened. At the time of their departure for America on furlough in 1897 there were 10 in operation, but some of them had to be closed at that time.

Mrs. Wyckoff has for many years had a successful Sunday-school in her home for the poor children in the immediate neighborhood of the Meiji Gakuin. Of course the results of such work can not be tabulated, yet who shall say that it will not bear rich fruit in the lives of those who have received the benefit of such instruction and have from time to time come under the influence of a Christian home. Mrs. Wyckoff has also assisted for a number of years the young ladies of the Dai Machi Church in Christian Endeavor work and in a Sunday-school for poor children held in the church.

The ladies of Ferris Seminary have always done their share in this kind of work, and have met with a large measure of success

in gathering the street children into neighborhood Sunday-schools for religious instruction. They have also lent a willing hand from time to time to help in the churches of the city of Yokohama.

Though the Woman's and Children's work of the Mission has been carried on under circumstances that have made it will nigh impossible at all times to follow it up in a proper and adequate manner, nevertheless the success attained has not been inconsiderable. We therefore take heart and look for better things in the future.

EDUCATIONAL WORK.

MEIJI GAKUIN.

Academic Department.

The academic department of Meiji Gakuin is in connection with the Missions of the Presbyterian Church (North) and the Reformed Church in America. Its beginnings were in two schools—one started by Mrs. Hepburn, of the Presbyterian Mission, in 1871, and the other, by Dr. S. R. Brown, of the Reformed Church Mission, in 1873, both in Yokohama. The Presbyterian school was in 1875 placed in charge of Mr. John C. Ballagh, who is still connected with the institution. In 1880 this school was removed to Tokyo, where it was known as Tsukiji Dai Gakko. In 1876 Dr. Brown was succeeded in the conduct of his school by Rev. Jas. L. Amerman, D. D., who was followed by Miss Hattie Brown, (Mrs. Williamson), and Miss H. L. Winn, (Mrs. Walter), till 1880. After that the school was kept going by Rev. and Mrs. Jas. H. Ballagh till the arrival of Prof. M. N. Wyckoff in the autumn of 1881. This school was also removed to Tokyo, in 1883, and was united with the Presbyterian school under the name of Itchi Ei Wa Gakko, or Union College.

From Dr. Brown's school had also come theological classes, which were organized as a school in 1877, in Tokyo. This theological school and Union College were united into one institution, but with separate faculties, in 1886, under the name of Meiji Gakuin. In 1888 the institution was removed from the Foreign Concession to its present location at Shirokane, a suburb of Tok-

yo. The first president of Meiji Gakuin was James C. Hepburn, M. D., LL.D., the pioneer of the Presbyterian Mission. He was succeeded by the present incumbent, Rev. Kajinosuke Ibuka, D. D., in 1891.

The first class graduated in 1881 and consisted of two members, Ayao Hattori and Sanjuro Ishimoto. The former taught in the school for a number of years after his graduation, was then for some time pastor of a Tokyo church, and is now manager of the Furuya Company, a large firm in Seattle; the latter, who was for fourteen years a most valued teacher in the school, and a prince of interpreters, died in 1895 at Princeton Theological Seminary, where he had gone for two years of special study.

The total number of graduates from the Middle School Course is 295. Of this number 25 have been ministers, 39 teachers, 4 physicians, 65 business men, 4 officials, 10 military men, 35 occupation unknown, 21 died, 103 are still pursuing theological or other higher studies. There is a slight overlapping, as some have been in more than one of the above classes. The number graduated this year is 42, and the present graduating class contains 71 members.

The curriculum was at its best during the three or four years preceding 1890, but that year an anti-foreign reaction set in. There was a great falling off of students in Meiji Gakuin, as in all English teaching schools, and the whole number in attendance dropped within two or three years to less than forty. Under these conditions there grew up quite a strong feeling in some influential quarters at home that too much money and effort were being put into school work at the expense of direct evangelistic work, which to many seemed to be the only true missionary work. As a result of this reaction at home, caused in no small degree by the reaction here, it was somewhat seriously proposed to give up Meiji Gakuin as a Mission school; but after strong representations from the Missions, heartily seconded and pushed by some of the members of the Mission Boards, the matter was arranged by keeping the Middle School Course and giving up the three higher classes. This was a mistake, as we see now by comparison of our condition with that of other Mission schools that held on to their high-

er, standard, even though for a time almost without pupils. For several years we have been trying to restore our higher course, but have been badly handicapped by having to start *de novo*, and have not yet really attained to our old standard of fifteen years ago.

After the anti-foreign reaction passed away it seemed desirable and almost necessary to establish relations with the Department of Education, and the academic department became a Middle School under the government system. In 1899 came the well-known Instruction No. 12, forbidding religious instruction and religious services in all schools having government recognition. Meiji Gakuin at once gave up its relation to the government system, preferring rather to lose the privileges of postponement of conscription and eligibility of entrance to the government higher schools and universities than to give up its position as a Christian school. This also was a severe handicap, and many students were lost to us; but after strong and persistent effort on the part of Christian educators, the Educational Department in 1901 allowed to private schools the more important of the privileges granted to government schools of the same grade, on condition of keeping up to a standard of work and efficiency approved by the Department, and allowed them, also, to have such religious exercises and teaching as they desired. Since that time Meiji Gakuin has grown rapidly in its middle school course and the higher course is also developing, but more slowly. There are at present 256 pupils in the middle school course and 32 in the higher course.

Theological Department. The history of the Theological Department of Meiji Gakuin is traced as far back as the year 1870, to a class of students taught by Dr. S. R. Brown of the Reformed Church Mission, at Yokohama. Though not at first including theological studies, these were added in 1874 and continued till 1877, when the "Union Theological School" was organized in Tokyo by the three Missions, namely: the Northern Presbyterian, the Scotch Presbyterian, and our own Mission. This school was, in 1886, incorporated into the then newly established Meiji Gakuin as its Theological Department.

and as such has continued till the present time. The Rev. J. L. Amerman, D. D., who had already been teaching in Dr. Brown's school at Yokohama, was connected with the "Union Theological School" from its beginning to the end, and with the continuation of it as the Theological Department of Meiji Gakuin, until his retirement from the field in 1892. He also prepared several text books in Japanese. The other members of our Mission who have served from time to time on the Faculty were Dr. Guido F. Verbeck, and the Rev. E. R. Miller. The Rev. Jacob Poppen, Ph. D., was connected with the work during his brief stay in Japan, from April, 1896, till the autumn of the following year. From that time till the arrival of Rev. A. Oltmans, D. D., in 1904, our Mission was without a representative in the Theological Department.

In 1901 the Southern Presbyterian Mission joined the work by sending the Rev. S. P. Fulton, D. D., to represent them on the teaching staff.

The Scotch Presbyterian Mission was connected with the theological work from 1877 till 1883, the Rev. S. G. McLaren being their representative. Upon his retirement from the field no successor was appointed, only financial assistance being continued by them for some little time after that date. At present the financial burden of the work is borne equally by the Northern Presbyterian, Southern Presbyterian, and our Missions.

The number of students in the Theological Department has varied considerably during its history. The number of graduates has been as high as *nineteen* in one year, and again as low as *one* or *two*. The entire number of graduates from the Union Theological School and the Theological Department of Meiji Gakuin (1877-1906) is 153. Of this number 94 are at present in active service in the Church of Christ in Japan, 12 are working in other Denominations, 12 are teachers in Government schools, 8 are teachers in Christian schools, 1 is studying in America, 15 are in other callings, 11 have died.

A large number of the present ordained Ministers in the Church of Christ in Japan, and perhaps as large a number of unordained evangelists, received their training wholly or in part in this school.

Ever since 1889 the Theological School has had two depart-

ments or two courses, one the *regular* and the other the *special*. The former is for students who can make use of English text books with a good deal of facility, and can be taught in English to some extent. This department is now a "Special School" (Semmon Gakko), recognized by the Government, and stands under certain Government regulations, having also the privileges connected with other schools of such a grade.

The "Special" course is for such men as can not make use of English text books. They are of varying ages and various degrees of preparation. The standard for entrance to this department is being gradually raised. The work for these men started with the organization of an evangelistic training school in 1889, but not being a success as a school by itself, it was some time later made a special department of the Theological School of Meiji Gakuin, and has furnished quite a number of evangelists for the work of the Church. The studies for both courses are at present practically the same, but while that of the regular department can be done largely through English text books, the work of the special department has to be done almost entirely through lectures, as few text books in Japanese on theological subjects have been prepared as yet.

FERRIS SEMINARY.

Although there were schools and teachers for the boys and young men when the Missionaries first came to Japan, the education of girls was almost entirely neglected. Even after the Educational Department was organized and a public school system established throughout the country, it was a long time before girls were found in any classes but those of the Primary schools. Japanese girls in former days never received any education outside of the family dwelling. To-day the *hakama*-wearing school girl, carrying her satchel and tramping to her place of studies in all weathers, or riding thither in tram-cars, is altogether a novel feature peculiar to modern Japan. This marvelous result is largely ascribable to the example set by the various Missions in establishing schools for the higher education of girls. The Reformed

Church in America, so prominent in "first things" has the honor of sending out the first woman to devote herself to the work of educating and evangelizing the girls and women of Japan. It can be said with all justice that Miss Mary E. Kidder (now Mrs. E. R. Miller) is the pioneer in this work, and also that she laid the foundation stones for Ferris Seminary.

This, the oldest of our educational institutions, was founded in the year 1870 when Mrs. Miller (then Miss Kidder) formed her class of six girls at Noge-ya-ma, near Yokohama. In two years this class had increased in number to twenty-two. In 1874 the lot on which our present building stands was secured from the Government, and a school building and the present residence erected. The funds for this property were largely contributed by the Sunday-school children of our Church in America. The institution was named Ferris Seminary in honor of Chancellor Ferris and his son Dr. John M. Ferris.

The school was opened in June, 1875, with about a dozen pupils in attendance. After Miss Kidder's marriage to the Rev. E. R. Miller in 1879 and their return to America, Miss Whitbeck and Miss H. L. Winn carried it on. In 1881 Mr. and Mrs. Booth came from Nagasaki and took charge of the school. Soon after, the growth in numbers required enlarged accommodations. These were provided in 1883. By this time the demands for female education were rapidly increasing and new schools were rising on every hand. Inspired by this demand Mr. Booth, accompanied by his family, went to America to raise funds for enlargement. His efforts were crowned with success, and not only was the leased lot bought, but the lot adjoining was also secured. Until this time the school had been ungraded and but three graduates had left its doors.

Efforts were made to secure Christian teachers and the difficulties that had to be surmounted were many as well as varied. It was difficult, in those days of beginnings, to find Christian teachers for all the Japanese branches of study. Adverse criticism and the unpopularity of Mission schools made the work through this period exceedingly discouraging.

The third period of the school opened when in 1887 Mr. Booth

returned to Japan with funds for enlargement. The lot adjoining No. 178 was purchased and the new building was begun. So many girls were then in the crowded dormitories that an annex was built on the lower lot. Forty of the girls volunteered, and, with a teacher as care taker, spent the winter in this Japanese house. The sweet spirit of sacrifice shown in those temporary quarters during that time will long be remembered by those who were then connected with the school. In the summer of 1888 the new building was ready and the opening day was one of great rejoicing to all who were interested in the school. The advantages of our comfortable quarters, dormitories, class rooms, and not least, our roomy chapel, made our work much less of a burden. Both pupils and teachers gratefully acknowledge the love and substantial interest which gave us our new Van Schaick Hall.

In 1897, when Mr. Booth returned to America on furlough, the ladies left in charge were anxious and alarmed over the depression caused by influences against Mission schools and the lack of general interest in female education. It was therefore thought best by the Mission at that time to discontinue the Academic department; its reinstatement to be decided upon in the course of the following year. In the place of this Academic course a Bible course was inaugurated in 1899, and has been well maintained since that time. The applicants for admission to this Bible course are largely from the ranks of the supported pupils. All are required to give their services to the Mission for a period of two years after graduation in whatever place and work the Mission assigns to them. The object of the school has been the training of Christian workers and the spiritual and moral development of the girls in Japan. Many discouragements have been met with and our hearts have been grieved by those who do not fulfil our hopes for them; nevertheless the number of those who *have* fulfilled our expectations, yea exceeded them, and who have carried away the Gospel to homes far away from religious privileges and are living useful, happy lives, far exceeds the number of the former class.

Ferris Seminary pupils have been honored in positions of trust. Many are teachers in other schools, doing satisfactory work. Others have served their terms in evangelistic work, and many more

have established Christian homes. The graduates are always ready and willing, in every way that it is possible for them, to show their love and loyalty toward their Alma Mater. Many of them are already sending their daughters to us for their education.

In April, 1904, a large entering class to the Grammar department made many changes necessary and class rooms were thrown together to accommodate the new pupils. We were anxious for the results of the next year, for, on account of a general rise in numbers in all girls schools, more and larger class rooms would be needed. The chapel, too, was getting too small for the various gatherings that were held there by the school and the Yokohama foreign community. It was this want that led to an answer to our prayers for the enlargement of the Hall. The assistance received from the Board and from the citizens of Yokohama enabled us to enlarge our chapel and to increase very materially our class room accommodations. In a few months the building was completed and its usefulness is constantly increasing. Mention should be made of the efforts of the pupils toward the enlargement fund. When their request to hold a bazaar in November, 1905, was granted everyone was ready to help. Their success was astonishing, for through the efforts of the pupils and Japanese teachers *one thousand yen* was raised and donated for the procuring of chapel and class room furniture. A special feature of the bazaar was that nearly all the guests were Japanese, as all efforts to enlist the foreign community were discouraged. This effort and the result, as a sign of progress in the school, is fully appreciated by all, and while we say "What hath God wrought!" we would still pray for more grace and that the influence of our own life in Christ may be more toward raising the spiritual life of the daughters of the Land of the Rising Sun.

EVANGELISTIC WORK—PRESENT STATUS.

The Beckoning Hand. There is a call, both conscious and unconscious, from the Japanese for the work we are trying to do for them in the Evangelistic field.

In many places where, before the war, the door of opportunity stood closed if not barred, there is now an open door and a beck-

oning hand. It can not be said that opposition, or even persecution is unknown, but wherever it occurs it is more of a private than of a public nature. We have more opportunities than we can avail ourselves of, and instead of the old familiar glance out of the corner of the eye, we get a reception which makes us feel that we are genuinely welcome. A call strong, though unconscious, is voiced in the anxiety of the thoughtful men and women because of the lack of uplifting influences for the young. They acknowledge that this state of affairs is to be deplored and are anxious for a remedy. "Torment of Mind" and "Vexation of Spirit" are among the subjects earnestly discussed by eminent men. Many suicides are traceable to a prevailing moral despair. Take these farewell words of a despondent student, a young man who had studied philosophy under the famous Dr. Inoue, and had graduated with distinction. "The world is full of iniquity. Men are slaves of lust. Where is hope to be found? Where is peace to be sought? All are plunged in darkness, and know not what to look for. Why should man torment himself with limitlessly painful thoughts? Is it not the most blessed ending of human life to be received into the bosom of pure nature and forever quit the dust of existence? Thinking these things I pass into the smoke of Aso's crater." The "Japan Daily Mail" speaking of the epidemic of suicide, says: "These cruel incidents bear eloquent testimony to Japan's need of some satisfying religious creed."

We Attempt to Mr. and Mrs. Miller, Mr. Scudder, Mr. and
Answer the Mrs. Ruigh, and Miss Winn, together with the
Call. seventeen Japanese workers of our Evangelistic force, have attempted by various ways and means, to reach the people of our field with a message of hope. In churches and chapels, in private houses and on the roadside, by social gatherings and by music, by tracts and by correspondence, by Sunday-schools and by neighborhood meetings, in hospitals and among lepers, we have proclaimed Jesus—the Light of Life, the Hope of the despairing. When we recall the fact also that the Gospel has been preached in temples, in Public School buildings, and before young men's societies, and that a stereoptican lecture on the Life of Christ has been delivered in a Buddhist temple before 400 people,

whatever allowance we may make for mere curiosity, or however small the visible results, we thank God that he is giving us a share in answering the call that has been heard in our own field.

The moral condition of the schools throughout the country, as already pointed out, has been the cause of great anxiety and public scandal. It is a satisfaction to note that it is also among the students that we have met with much encouragement in our work. Reports from all parts of the field indicate a special interest on the part of the students and teachers as well. They come readily for instruction in the Bible, preferring an English Bible Class, if they may have one, but showing a genuine interest in the teaching of the Bible. In many schools a good proportion of the teachers and pupils have a New Testament of their own. Mr. Scudder reports that he has twelve teachers in English Bible classes, besides a number of students in the Japanese Bible class. Mr. Ruigh has a class of six Middle School teachers including the Principal, and another class which includes five teachers from the Manual Training School. He also has a large Sunday Bible class which is mostly attended by students from the Agricultural and Forestry College. Our Japanese workers likewise report that they have encouraging work among the students.

A Word of Appreciation.

From one of our workers in the Northern Field comes a word of thanks for the "fourteen years of patient labor bestowed by the Rev. E. R. Miller upon these dull intellectual people in such inconvenient Prefecture as Morioka." Another testifies that when he examined a number of candidates for baptism he found them well grounded in the Scriptures. Surely the result of this same patient labor of Mr. and Mrs. Miller.

It is not to be imagined that everything is encouraging. God in his wise providence does not at all times give us smooth seas and fair winds for sailing. In several places the disregard of the Sabbath is distressing and is attended with spiritual decline. As a result not a few of the old members have become cold and indifferent. They keep their shops open on Sunday and seldom, if ever, come to the

church services and never to the prayer-meeting. Naturally their example has a baneful influence upon the church not only, but the cause of Christ is thereby blasphemed among the townspeople.

The migratory character of many of the congregations is also very disheartening. At one time a congregation will seem to be on the eve of great prosperity and early self support, and a few months later may be reduced to one-fourth of its strength because of removals. The Nagano congregation, e. g. has lost by removal during the last year fifteen men and five women. Four of them, however, are letting their light shine in China and Korea. Another little group of them, settling in a town about ten miles distant, having been carrying on weekly meetings and have a Sunday-school of over sixty pupils in a hitherto neglected town. What, therefore, is loss to the Church, may yet be gain to the Kingdom.

Our field is not well enough manned to enable **Some Needs.** us to do effective work. Other denominations have two or three times as many Japanese workers in strategic points as we have. They also have several Missionaries in close proximity. They have hospitals or dispensaries, girls schools or kindergartens, as aids to their evangelistic work. If one of the Missionaries or workers falls out or becomes ill, the others by rearranging the work for the time being can keep things moving. But look at our field! In Shinshiu, Mr. Scudder, two hard days journey from his farthest outstation. In the far North, Mr. and Mrs. Ruigh alone in a field 180 miles long! During this year Mr. Scudder has been disabled, and his field, except in the immediate vicinity of his home, has been practically left to itself, but for one tour which Mr. Miller was able to make through Shinshiu. If we wish to do even approximately good work we ought to have at the least one more Missionary family with full equipment. Most imperative is this call at present, for Mr. Scudder is unable to remain longer in Shinshiu and this whole field is left without a resident Missionary. We heartily thank God for the tidings that the Missions are to have the full amount of their estimates for the coming year. It makes us lift our heads again with hope and self respect. Our need is not limited

by these estimates. We are therefore watching with prayerful interest the "Forward Movement" and we most earnestly hope that its success may enable the Board to send us the needed help, that the grain which so long has been whitening in our field may not go unharvested.

WOMAN'S EVANGELISTIC WORK.

At the present time the Mission has only one representative, in the person of Miss Winn, who is engaged in what is distinctively known as Woman's Evangelistic Work. As already indicated in the preceding historical sketch, all the ladies of the Mission do more or less evangelistic work for the women and the children, but only so much as their other duties allow.

Miss Winn is now located at Mishima where the Mission has for many years been carrying on work with varying degrees of success. Much work has been done in this section of the country by Dr. and Mrs. Ballagh. Miss Winn reports that considerable progress has been made in Mishima during the past year. One especially encouraging feature is that the people are showing a decided disposition to help themselves. They have purchased the land on which the chapel stands and are happy to claim it as their own. The old preaching place, which was in a disgraceful condition, has been nicely repaired without any help from the Mission. Now the people are saving up for a church building. The church Sunday-school is in a most flourishing condition and has grown beyond the limits of the present accommodations. In addition to this Sunday-school Miss Winn carries on six neighborhood meetings for children. She says these are the best attended meetings that she has had since coming to Japan. From her evening class for young men four have been baptized and admitted to the membership of the church.

In addition to this work in Mishima, Miss Winn makes frequent visits to Gotemba, Kashiwakubo, and Koyama. At all these places there are encouraging signs of life. At Kashiwakubo thirteen persons have been received into the church. This field of evangelistic effort meets with a great deal of encouragement and is surely worthy of better support than it has hitherto received.

In the Northern field Mrs. Ruigh tries to care for the interests of this work in the time which she can spare from her household and other duties. In this she is assisted by Miss Sato, a very able and efficient Bible Woman. Necessarily their efforts are confined to Morioka and its environs. Aomori and Ichinoseki, though very promising fields are entirely neglected. This is not as it should be.

SUNDAY SCHOOL WORK.

The various Sunday-schools are, without exception, in a remarkably flourishing condition considering all circumstances. Within the last few years they have grown very much in importance in the eyes of the Japanese. It is said that a worthless thing is never imitated or counterfeited. If that is true, then the Sunday-school must be considered an excellent institution in this country for it is imitated by the Buddhists in all the large and in many of the smaller cities of Japan. In some of these Buddhist Sunday-schools, it is reported, they even teach the children the music of the hymns that are used in the Christian Sunday-schools—perhaps even the hymns themselves. One of our Missionaries reports that a Buddhist priest is sending his two little sons and a servant boy to the Sunday-school, and that he himself came on one occasion and informed her that he read all the literature which the children brought home and that he found it all very good. In almost all the more centrally located places, excellent teaching material can be drawn from the Christian teachers and pupils in the higher schools, both male and female. Here is a wide field of usefulness for Missionaries, and especially the wives, to take this material and develop it, by judicious oversight and training, into a very hopeful agency for the extension of God's Kingdom.

In our Shinshiu field there are 13 Sunday-schools with a total enrollment of about 600 scholars, in connection with our work. In our Northern field we have 8 schools with a total enrollment of over 550. In our Mishima field there are 7 schools with an enrollment of 350. In Yokohama in connection with and under the

care of Ferris Seminary there are 8 schools with an enrollment of 217 pupils. In Tokyo we have 1 school with something over 50 enrolled. From these figures it is at once evident that in this way the seed is sown in many hearts, and that the opportunities for this kind of work are limited only by the number of workers and the time that can be devoted to it. The direct results of this work are not always apparent. It is seed sowing. And is that after all not our business? Let us do more of it with true faith in Him who is able to give the growth. The indirect results are more apparent. One is that, while we have the children in the Sunday-school, the parents are not infrequently led to attend the church services. Another, and perhaps fully as important a result, is the change of sentiment the Sunday-school produces in communities where it is started. Often the spirit of opposition is changed to one of welcome and even of co-operation. In the streets Christian songs are heard as children go to and from school, or elsewhere in groups. Frequently grown-ups stand outside listening to the Truth as it is being taught to the children and from them one may hear such remarks as: "It is admirable." "It is good."

"Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God."

FAMINE RELIEF WORK.

The Mission had no personal representative in the famine stricken district and therefore was not directly engaged in relief work. Nevertheless it is fitting that mention should be made of it inasmuch as we have Mission work in one of the provinces that was affected and also because, through the liberality of friends in the homeland, the Mission was able to contribute a considerable sum, ¥12,111.53, toward the relief of the suffering. A small part of this sum was left over when the committee closed its work. This money was devoted to building a cottage for the orphanage at Sendai. This orphanage was begun during the famine for children from the famine districts. The need for an orphanage in this part of Japan is so great that it is planned to make this outgrowth of the famine work a permanent institution.

Mr. Ruigh, upon his arrival in Morioka, received a very cordial welcome from the officials of the city and of the province, largely because these men wished to give expression of their gratitude for what had been done by the Missionaries and the Japanese helpers in behalf of the people during those trying months of want and suffering. All the churches had a share in the distribution of food and other necessities for the relief of the famine sufferers, and there is every reason to believe that a rich spiritual harvest will be garnered from this bit of Christian work done in the name and for the love of our Lord.

EDUCATIONAL WORK—PRESENT STATUS.

MEIJI GAKUIN.

Academic Department.

There has been little change in the teaching force during the past year and the work has not materially differed from that of former years. Though there has been considerable discomfort from crowded class rooms and inability to use our chapel, which was badly damaged by an earthquake in February last, we do not perceive that there has been any falling off in either quantity or quality of work done. The number of pupils has increased, and might have been larger if we had had accommodation for all who applied for admission. Last April we were unable to receive more than one hundred of those who applied for admission. Our immediate needs are more class rooms and dormitory accommodation. It is furthermore most important that our higher course shall be improved in its teaching staff, so that we may not, in our work, fall behind the best schools of the same grade. Certain privileges for students of this course, as to recognition for the position of teacher, are withheld only because we have not yet quite reached the high standard of excellence that the Educational Department now demands.

Although the Bible classes have all been carried on as usual and the school Y. M. C. A. has been earnest and faithfully held its meetings, we have missed our chapel very much, and have been

made to realize more than ever before what an important aid it has been in the management of the school. There has been considerable difficulty in deciding how repairs should be made, but now decision has been reached and repairs are to be begun with the opening of the new year.

The activity of the Christian pupils has kept well up to that of former years. A few of them have hired a room and started a Sunday-school in an uncared for suburb about a mile from Meiji Gakuin and are reaching a large number of children. The same room is used for preaching services under the care of the Theological school.

Though it is a cause of disappointment to us that the school has not been as largely instrumental in raising up evangelists and Christian ministers as we hoped it would be, we can yet rejoice that the past has not been fruitless in this respect, and during the last two years there has been an increasing number of our students who expect to enter upon the work of the ministry after taking the course of theological instruction, which is very encouraging. When we take a larger view of our work and see what has been done in the way of what may be called "by-products," we thank God and feel that these alone would far more than repay for all of the time, effort, money, and anxiety that have been expended. Even those of our old pupils who are not professing Christians can never be what they would have been if they had not attended a Christian school, and while we not infrequently have cause to mourn over the coldness and even defection of some who professed Christ while in the school, recent observation seems to show that a majority of the most active and dependable believers in many of our churches and preaching places are former pupils (men and women) of Mission schools.

As a fountain of power and healthful influence in Japan and Eastern Asia, (for we already have several of our graduates in China, Manchuria, and Korea), Meiji Gakuin is only at the beginning of its work and has a great future before it. With an endowment sufficient to enable it to increase its accommodations and enlarge and improve its teaching force it is scarcely possible to over-estimate the good that it may do.

Students. At the close of the school year in June there were three graduates, all from the *Special department*: department. At the opening in September a new class of six was admitted to this same department. The whole number of students enrolled at present is twenty-one, three of whom are attending lectures only. Of the entire number, five are taking the regular, and sixteen, the special course. Seven men, three in the regular and four in the special course, hope to graduate next June. The health of both students and teachers has, with a few exceptions, been very good throughout the year. The attendance and the work of the students has also been very satisfactory on the whole. The attendance upon chapel exercises was very regular, and the spirit prevailing in the school was excellent. The monthly meetings of the professors and students were kept up to the delight and profit of all.

Regular evangelistic work was done by the students in connection with the Seminary preaching place, while several of the men had charge of work in and about Tokyo. Mr. Yajima of the third year continued his regular work at Gotemba, going there about twice a month, and the effort is being greatly blessed. The work of the preaching place in Tokyo, also, has met with a good measure of success, only, we ought to have about half a dozen such places instead of one.

One important need which is felt more and more is that of suitable text books, especially in Japanese for the special course, but also in English for the regular course. The English text books which we get from home are not in all respects suited to the work here in its present stage. Dr. Imbrie is at present giving a considerable portion of his time to the preparation of a text book on Systematic Theology, but, apart from this, nothing is being done along this line by those connected with the school. We hope for a decided improvement in the near future.

Another great need is suitable material for collateral reading, especially in Japanese, but also easily understood books in English which are at the same time adapted to the needs in Japan.

Still another need of our school, as well as of other theological

schools in Japan, is Inter-Seminary interests and Inter-Seminary efforts toward bringing the theological teaching in this country up to a high grade and into more systematic and efficient organization. With this end in view steps are now being taken to form an Inter-Seminary Alliance, with an annual convention, and the publication of a real, good, up-to-date Theological Magazine.

Above all things is there need of an earnest spirit of prayer in the churches of Japan that the Lord may raise up more really consecrated young men who will gladly give themselves to the work of the ministry of the Gospel, and that all those now in the course of preparation may be really Spirit filled men who shall by and by go out as workmen for God "that need not be ashamed." We believe that the prayers of the past are being heard. There is a Christian spirit prevalent in many of the Middle and Higher Schools that will surely bear fruit in the increased number of those who shall be willing to devote themselves to the Master's service. The theological schools and the training schools all report an increase in both the number and the quality of their students. The theological department of Meiji Gakuin occupies a very important position in relation to the supply of candidates for the ministry in the "Church of Christ in Japan" and is deserving of the hearty support of its constituency both at home and in this country.

FERRIS SEMINARY.

The total enrollment during the year has been 237. Of this number 75 are new pupils. Owing to the vicissitudes of sickness, death and various unaccountable causes, the actual attendance at present is 196.

From the Bible course seven girls were graduated; from the Grammar course eleven; and from the English Normal course three. To keep in touch with these graduates by correspondence, visiting, and alumnae meetings offers a wide and important field of influence for the school.

While we may record with special gratitude that teachers and pupils have been exempt from much serious illness, we have been called upon to mourn the death of three of our pupils. One of

these was one of this year's prospective graduates from the Bible course. The other two belonged to the lower classes.

**Evangelistic
Work.**

To the five Sunday-schools already established for street children in different parts of the city two new ones have been added. As this Sunday-school work is an important branch of the practical training of the girls in active Christian work, it has seemed important to keep in the closest possible touch with it by a regular visiting of each school in turn, by weekly meetings with the teachers in preparation for their work, and by report meetings with them upon their return from the work in these schools.

Weekly prayer meetings have been held at which the attendance has been all that could be desired. These meetings we feel, from the earnest and prayerful spirit manifested and the full and regular attendance, have been productive of greater results than can be formulated into statistical tables. In the Japanese church, as members of the choir, as organists, as teachers in the Sunday-school, our pupils have also rendered valuable assistance.

During the year eleven of the pupils have been received into the church on confession of their faith. Of this number two had been baptized in infancy and were therefore brought up in Christian homes. In close relation to the conversion of three of these girls, who belonged to the second year class, it is noteworthy that the Christian girls of this class had for some time been holding, unknown to any outside of their number, regular prayer meetings in behalf of their unconverted classmates.

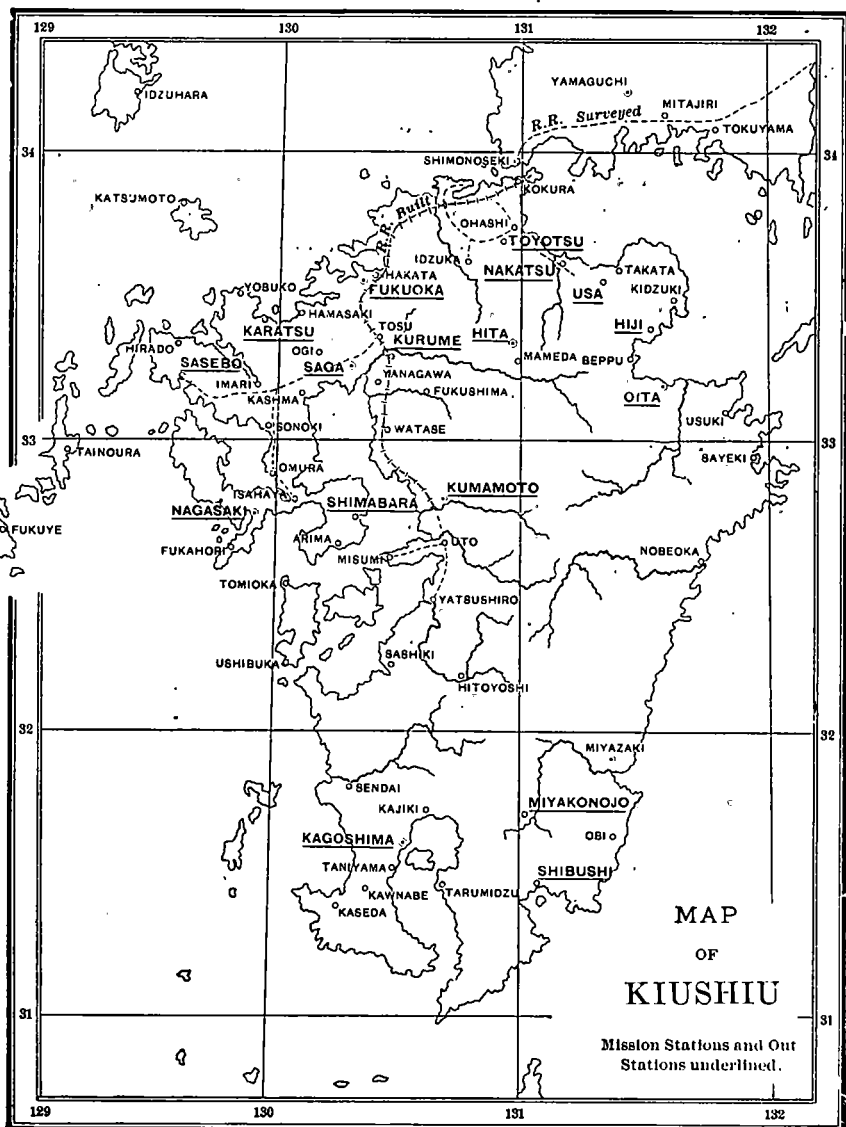
The total number of professing Christians in the school is sixty-one. The fact that nearly all of these are boarding pupils is an indication along what line the school should develop if it is to secure the greatest good to the greatest number. The unlimited opportunities for evangelistic work within the school, in the homes represented, in the Sunday-school districts under the care of the school, point out a wide field for work; a field of such momentous importance as to forbid its being considered as a mere side issue, but one that demands recognition as one of the regular departments of the school to be supplied with regular workers.

While the blessings of the past year cast a bright glow upon the

future, the outlook for that future is not to be measured by the limitations of the past but by the faithfulness of God's exceeding great and precious promises.

CONCLUSION.

As we look back we say with grateful hearts, "The Lord hath done great things for us; whereof we are glad." Looking into the future we believe that He who has commissioned us and has said, "Lo, I am with you alway, even unto the end of the age," will fulfill His promises and give us greater blessings than we have yet had. Never before have such favorable conditions for the spread of the influence of the Gospel existed in Japan as confront us to-day. A people willing to give Christianity a trial, a large number of missionaries already at work on the field, a well established Japanese Church with many strong men in it as leaders, many good Christian schools to train workers,—surely all these agencies will not labor in vain to hasten the coming of the Kingdom. We must not forget, however, that these agencies are only secondary. It is, "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." The possibilities that confront us can not be realized without a general and deep spiritual awakening—an awakening that shall be Heaven born and Heaven moved, pervading the whole Church and transforming her dormant forces into a mighty dynamic for the conversion of the nation. With the Holy Spirit working in the hearts of the missionaries, and in the Church already established, the possibilities for active, aggressive and successful Christian work are limitless. May our unceasing prayer be for the outpouring of that Spirit.







THE SOUTH JAPAN MISSION, JANUARY, 1907

THE SOUTH JAPAN MISSION.

*Established, 1859.**Separately organized, 1889.*

Field—The Island of Kiushiu. Area, 15,552 Sq. miles. Population, 7,000,000.

Missionaries.—The Revs. A. Pieters, *Nagasaki*; H. V. S. Peeke, *Saga*; G. Hondelink, *Kagoshima*; Mr. Anthony Walvoord, *Nagasaki*; Misses S. M. Couch and J. A. Pieters, *Nagasaki*; H. M. Lansing and G. Thomasma, *Kagoshima*.

Associate Missionaries.—Mrs. Pieters, Mrs. Peeke, Mrs. Hondelink, and Mrs. Walvoord.

REPORT FOR 1906.

This is the 48th year of consecutive effort on the part of the Reformed Church in America for the evangelization of Kiushiu. In the fall of 1859 the Rev. Guido F. Verbeck arrived at Nagasaki, and thereafter we may safely assume that there has been no time when there were not some of the faithful friends in the Reformed Church praying for the work of this mission. Reckoned in years, the Reformed Church has had this burden on its heart for a long time, and abundant results might fairly be expected. Reckoned, however, according to forces applied for the speedy accomplishment of its task, the account is not so large, for in the entire thirty years that elapsed from the establishment of the mission to its separate organization, there was hardly a period, however brief, when two missionaries fully equipped with a knowledge of the language were working side by side. Indeed, at the beginning of the year 1886, the mission, excluding married women, contained but three members.

From that time on, however, there came a change. The next year is notable for the erection of two institutions of learning, Sturges Seminary and Steele Memorial Academy, rendered possible by the generosity respectively of Mrs. Sturges and Dr. Steele. In 1886 the Rev. A. Oltmans was sent out to conduct the educational work for young men, and in the next year Mr. H. V. S. Peeke was appointed as his assistant. Miss Irvine was also sent out to assist Miss Brokaw in Sturges Seminary. From this time may be said to begin the history of the mission as a working organization. The changes of 1886 and 1887 marked the open-

ing of a new period of more aggressive work, and prepared the way for the separate organization that took place two years later. We may say, therefore, in general terms, that although nearly five decades have elapsed since the work was begun, the mission as an organization is now barely two decades old. The first decade was merely preparatory to the work of Dr. Verbeck in Tokyo, and left no results of value to our mission. The second decade was chiefly preparatory to the work of Dr. Stout, which work itself is the main feature of the third period of ten years.

The Christian work in this Empire has in all these years passed through many vicissitudes. But it may also be said that it has at all times borne distinct marks of divine guidance, and that under such guidance it has reached a stage of assured success. The Church of Christ is now a permanent factor in the life of the nation, and in the establishment of that church our mission has had its part. This has not, indeed, been a prominent part. It is not a part commensurate in importance with the advance of the section in which we are laboring. In all secular things, the nine provinces of Kiushiu have fully shared in the progress of the times. They stand foremost in the production of coal, and are behind no section of Japan in education, railroading, ship-building, or military valor. That, in spite of this, the Classis of Chinzei (i. e. Kiushiu) is well nigh the weakest member of the Japanese ecclesiastical body, is not to be attributed to special difficulties, but chiefly to the fact that it has, by common consent, been left to our mission, so far as the Presbyterian and Reformed group of churches is concerned: and that our mission has never been sufficiently manned to bestow upon so large a district the necessary labor.

While the year that has just closed was not distinguished for any accession to our ranks, or for any remarkable increase in the results attained, it is remarkable for the occurrence of two or three events which may prove to be of the highest significance for the future work of the mission. These are, the completion of preparations to make Steele Academy a recognized school; the severance of all relations with the Chukwai, or Classis; and the spirit of self-support shown by the believers in our congregations.

particularly by the Nagasaki Church. The first of these events will be fully discussed under the head of our educational work, but the other two are so intimately related that they can best be understood in their relation to each other.

Ever since the revision of the constitution of the Church of Christ in Japan, in the year 1889, our ordained missionaries have had seats in the meetings of classes as advisory members, and, when elected to the General Synod, were likewise advisory members of that body. As such, they enjoyed all the rights of members except that of voting. During the past few years, however, there has been much discussion of the proper relations between the missions as organized bodies and the General Synod. It was held by some that it was improper for missionaries not to some extent under the control of the Synod to join in meetings of the Church. At the spring session of Classis a notice was received stating that, as there were no co-operating missions, the membership of the missionaries in the judicatories of the Church must be considered as having lapsed. The Chinzei Classis, with which two members of this mission were connected, refused to acknowledge the notice as binding, and continued to extend to them the privileges of advisory membership, as before. The case thus came before the General Synod, and that body, while justifying the Classis in its refusal to obey so arbitrary an order, itself immediately proceeded to amend the constitution so as to exclude all missionaries except members of missions which placed their evangelistic work to some extent under the jurisdiction of the Church. As not one of the missions has yet done this, there are for the present no advisory members in the Church. This action breaks the last formal bond of union between the missions of the Reformed Church in America and the Church which, by their efforts and those of their brethren, has been raised up in Japan. Whether the severance of this already attenuated bond is a serious matter or not remains for the future to determine. In itself it is of little importance. Happily, the bond of mutual affection and help is not thereby severed.

In close connection with this problem there is another, that of self-support as related to church organization. Hitherto churches have been organized whenever it seemed profitable that a given

congregation should pass from under the ecclesiastical government of the Classis to that of elders and deacons elected by itself. A church so organized had an independent ecclesiastical standing, and sent representatives to Classis, without any regard to its financial strength. The General Synod of 1906, however, amended the constitution in such a manner as to debar all assisted congregations from organization as churches. They are henceforth to be called "Mission Churches," but have no elders and deacons and no representatives in Classis, which thus retains complete jurisdiction over them. It is further provided that it belongs to the functions of a church to support a pastor, and that a church that does not do this, even though unaided, is not really entitled to rank as a church.

Although our work is far from the center of the Church, the influence of this discussion made itself felt among us. The results were favorable in some localities and the reverse in others. To the latter class belongs the experience of the Kagoshima church, the pastor of which, with a zeal that bade farewell to prudence, pushed the self-support idea beyond the strength of the church. On the other hand, under the influence of the same movement, the church at Nagasaki has attained self-support, the first case under our mission. We feel that this is a great event in the history of our work.

When we undertook the work of preaching the gospel in Kiu-shiu, we desired not only to reach with our message the people now living in this district, but to establish in its cities and towns agencies which, under the blessing of God, would be endowed with the power of an endless life, and would continue the declaration of the gospel message to generation after generation. This is accomplished by the organization of local churches. But so long as the financial support of the mission is required, no guarantee of permanency has yet been attained, for the enterprise promises to collapse as soon as the helping hand is withdrawn. It is only when a local church has the spirit and the power to provide for itself that it has the elements of an enduring life. To bring a local church to that point marks the climax and completion of the missionary enterprise, so far as that group of people is con-

cerned. This first success is to us an inspiration to work with redoubled earnestness in Fukuoka, Kagoshima, Karatsu and elsewhere, for the attainment of the same ideal.

Given the spirit which now animates all the out-stations in Kiushiu, the full realization of our hopes in this respect is only a question of numbers. For it is a simple fact that, in the spirit of self-support, Kiushiu leads the Church. The following table, compiled by the statistician of the General Synod, for the year 1905, shows the comparative standing of the classes. The Chinzei Classis is the one with which our work is connected. The figures used exclude all non-resident members.

Classis.	Percentage of Baptisms to membership, 1905.	Ditto, Attendance on Public Worship.	Contributions per Capita. Yen
Chinzel.	20.9	90.3	9.62
Sanyo.	16.0	91.0	8.71
Naniwa.	19.6	73.2	7.87
Tokyo.	17.6	56.5	6.42
Miyagi.	15.5	75.8	2.41
Hokkaido.	10.3	62.6	6.42

EVANGELISTIC WORK.

The city of Nagasaki has been the headquarters of our mission from the beginning. The church at this place, being one of the first churches organized in Japan, and having had the benefit of direct contact with the missionaries as no other place in our field, was naturally far ahead of the other congregations in numerical and financial strength. And yet, at the beginning of the year under review, the mission was paying more than half of the expenses of the church. The self-support agitation in the Synod and in the press aroused in Mr. Yoshitake, a former evangelist, a teacher in Steele Academy and an elder in the church, a genuine enthusiasm for independence, and a determination that the Nagasaki church must pay its own way. With intense earnestness, but without a trace of anti-foreign spirit, he urged his views upon the church, and so successfully that in June a very friendly letter was addressed to the mission, announcing that henceforth no help would be required. So thorough-going was their self-support that they did not take it for granted that long occupancy had given them a

title to the property, but proposed to rent it from the mission. The only concession they would accept was that the mission does not charge rent upon a commercial basis, but only such a sum as will cover fire-insurance, repairs, and other necessary outlay.

This is, therefore, the last time that the annual report of this mission will contain a statement of the condition of this church as a part of the mission's operations, for having become self-supporting, it has henceforth no direct connection with us. Nothing pleases us more than that this great outward change in our relations has taken place in the most natural and pleasant manner, without any urging or arbitrary action on our part, and without any feeling of irritation on that of the church. It is better to be a little slower about it if this most desirable result can be attained.

It was not without much apprehension of failure that the church agreed to take upon itself the full burden of self-support, for the members are not rich. It is doubtful whether there is more than a single property owner among them. But the maxim that "the more people give the more they can give" was soon exemplified here also. A poor widow, a member of the church, who had barely gained a frugal living from the soil, fell sick, and needed expert medical care for a long period. She was placed for more than two months in a private hospital, and cared for until she was quite well. To be sure, the missionaries personally assisted in this work, but a considerable part of the expense was paid by the church members, and the whole experience developed in them an excellent spirit of responsibility for the welfare of the poor in the midst of them, which extended itself to others as well as to the woman whose sickness had first called it out. While the patient was in the hospital, the ladies of the church were very faithful in calling on her, so that the nurses exclaimed: "How many relatives this woman has, and how kind they are to her!"

It cannot be said that the church exhibits the highest degree of earnestness or spirituality. The prayer-meetings leave much to be desired. But, for the rest, the Nagasaki Church has not for years been in so good a condition as it is at present. It has a good pastor, whom it pays a respectable salary without any aid from outside. It has an excellent board of elders and deacons,

and the best of harmony and good fellowship prevails among the membership. We thank God that we are privileged, under such circumstances, to take leave of a church that for thirty years has been the chief object of our labor and care.

The mission work done in Nagasaki will henceforth be confined to Sunday-schools, women's meetings, and similar evangelistic operations, carried on independently of the church, though care will be taken not to interfere with it in any way. Beside the Sunday-school of the church, there are four carried on by the mission. One of these is held in the rooms of Steele Academy, and is presided over by Mrs. Pieters, who is assisted by two or three of the young men. The second is in the church building, and is in charge of Miss J. A. Pieters, while some of the pupils of Sturges Seminary act as instructors. The third is Miss Couch's enterprise, assisted by two or three of her girls. Still another is carried on by Mr. Kusano, one of the teachers in the Academy, while the expenses are borne by the mission. The attendance on these schools is somewhat irregular, as few of the pupils come from Christian homes, but they average thirty or forty each.

Another evangelistic agency is the women's meeting, which assembles twice a month. Though not primarily organized as a mission enterprise, it furnishes splendid opportunities for missionary service to Miss Couch, who by invitation conducts a Bible class at each meeting, and to Mrs. Pieters, who as president has general charge of its work.

Kagoshima Station.

Outside of Nagasaki the evangelistic work of the mission is divided into two parts, the city of Kagoshima, with the outstations of Kawanabe and Miakonojo, forming one field; while the northern part of the island constitutes another. For a year and a half, i. e. from the retirement of Dr. Stout until the middle of this year, Mr. Peeke was in charge of this entire work, but the Rev. G. Hondelink, having completed the prescribed course of study in the Japanese language, was placed in charge of the Kagoshima district at the annual meeting in July.

He reports that the situation at Kawanabe is **Kawanabe.** not very different from what it was at the beginning of the year. In April it almost seemed as if there might be quite a turning to Christianity. There were a number of people who seemed anxious to hear about religion. The audiences were larger than ever before, and everything seemed very favorable. Then, owing to some gossip by the preacher's wife, some of the inquirers and members, taking offence, ceased to attend the meetings. This necessitated a change, and Mr. Sato, the evangelist in charge, was transferred to Oita, while Mr. Tomegawa, from that place, became his successor. Since that time the Christians are attending services very well. There are some inquirers who will probably be led to the faith in the near future, while still others who are favorably inclined towards religion are attending the meetings. Mr. Tomegawa is very hopeful.

The regular preacher at Miakonojo has been **Special Study in** absent a good part of the year. By special per-
Tokyo. mission, he spent seven or eight months in Tokyo, studying the most recent methods of church and Sunday-school work. That he should have himself proposed such a course, shows a desire on his part to improve, and to do what he can to become more efficient in the Master's service. This desire for a few months or a year at Tokyo is very general among the workers in Kiushiu. The capital is to them the hub of the universe, and those among them who have had their entire training on our field are apt to think, perhaps with considerable justice, that they are out of touch with the great world, and that there is danger of their falling hopelessly behind the times unless they can have some such opportunity to catch up.

From both Kawanabe and Miakonojo, as, indeed, from all of our out-stations, the preachers make regular visits to points near at hand, for preaching and personal work. There is not much to report this year in regard to these efforts. Whenever the preacher makes his monthly tour he finds audiences. Not many are turning to religion, but it is all sowing of the seed, and the harvest of all this sowing will undoubtedly be reaped in time.





PREACHERS OF THE SOUTH JAPAN MISSION.

**Kagoshima
City.**

In Kagoshima itself the work opened at the beginning of the year most favorably. There had been numerous baptisms on Christmas day, 1905, and there were still a number of inquirers. It seemed that before the end of the year there would again be several who would join the ranks of the Christians. But it was not so. In every annual report we have to acknowledge failure and disappointment somewhere, and this year Kagoshima is the disappointment. A man and his wife who seemed near the kingdom removed to another city, and the interest of the rest dwindled away, so that by the beginning of the summer there were no inquirers left.

It must be said that the audiences were fairly good throughout the year. It is doubtful whether there was any increase over the previous year, but the number was good. It should be added, however, that pupils from the public High School for girls, some of whom are in the habit of going to Miss Lansing for English, formed a goodly portion of the audience. Of forty or fifty people who attended the morning service, it often happened that one-third were school girls. This is said not to disparage their coming, but to show the kind of people reached. Our work is largely among the educated, or those receiving education, while the merchants, the bankers, the lawyers, and other substantial citizens permanently located in the place are not being reached. Beside these, there is the great mass of the lower classes, who may be said to be quite untouched by the Christian movement in Japan.

The pastor of this church has an intense desire to make his congregation self-supporting by September, 1907, as the General Synod has decreed that any organization receiving financial assistance after that date is to be disbanded. His zeal in this matter, however, admirable as it is from one point of view, is not entirely according to knowledge, as the membership is small and consists largely of young people without incomes. Whatever the Synod may decree, it is plain that such a body can not support a pastor and bear all the other expenses incident to church life in a city like Kagoshima. His extreme position in this matter led him to refuse the proffered assistance of the mission in the erection of a much needed church edifice, and has made him somewhat cen-

sorious in his preaching. This has largely diminished his popularity and hindered his usefulness, and accounts in a measure for the comparatively unsatisfactory results of the year's work at this place.

There is nothing unsatisfactory, however, about the Sunday-school work in Kagoshima. No difficulty is experienced in having large and flourishing schools, in whatever section of the city they may be opened. Two new ones were begun in October, one by Miss Thomasma, and the other by Mrs. Hondelink. The former has averaged forty and the latter seventy pupils in attendance each week. The total enrollment in all the schools conducted by our mission in Kagoshima is over five hundred, with an average attendance of eighty per cent. of the enrollment.

Besides the Sunday-school work, the ladies of the mission pay considerable attention to coming into touch with different groups of young people by means of English classes. In October Mrs. Hondelink began to teach a class of nine girls, belonging to the very élite of the city, including the daughters of the governor of the province, of a baron, of a chief justice, etc., all belonging to a grade of society that has hitherto held itself pretty well aloof from Christianity. A Young Women's Christian Association has also been organized, and among the twenty-five charter members are five of the girls just mentioned, while the rest have signified their desire to join. We do not know what will be effected by this Association, but feel very sure that this will depend largely upon the prayers sent up for it here and in America.

The missionary in charge of the Saga station

Saga Station. evangelistic work has the oversight of what are really two distinct fields. One of these contains three out-stations, and is located along the northeast coast of Kiu-shiu, in Oita Ken, while the other contains four out-stations, lying in the north-west of the island. These latter are all within two hours by rail from Saga, and a missionary having these five places to look after would have a splendid field, very accessible. So would also another missionary located in Oita, for he would have, beside his place of residence, the prosperous towns of Saeki, Usuki, Beppu and Hiji right under his hand, and the

country district of Usa not too far away. But this second missionary, though hoped for, begged for, prayed for without ceasing now these many years, is apparently, as far off as ever.

Meanwhile, we are doing our best. The missionary in charge of this field has been able to make three quite complete tours of visitation during the year. It is a most delightful field to tour. The welcome is everywhere most courteous. There is still much of "Old Japan," though the people are open and ready to hear gospel preaching. In one town the missionary is invariably invited to address the students in the government academy. The three out-stations on this field are in number of adherents just about what they were a year ago, but there has been growth and knowledge on the part of Christians, and a good deal of witnessing to non-Christians.

The little company at Usuki has been strengthened by the coming of a mature and stalwart Christian, who moved in from another place, and by the baptism of a young man who had recently graduated from the academy. In an adjoining town to which the preacher goes once a month, there is an interesting nucleus, to which three converts were added during the year. Oita has experienced a change of workers, and the outlook is distinctly hopeful, but very little actual gain is in sight. The same is true of Usa, where we have one of God's noblemen, laboring with the greatest of faithfulness among a dozen villages scattered along the banks of a small river. Aside from a devout and faithful spirit, his qualifications are limited. Candidates for baptism are few, but his faithfulness in witnessing to all those of his acquaintance in the region is most impressive. A man who can so command the respect and admiration of the missionary associated with him must be influencing strongly the people with whom he comes into daily contact. It is not at all surprising that when an evangelist of his character comes to call on certain well to do people in the region, they, knowing his indomitable faithfulness, at once bring out their Bibles.

Sasebo. Taking up now the four out-stations lying near Saga, we note that Sasebo presents scarcely a single cheering feature. The evangelist in

charge was thoroughly unsatisfactory, and it was not greatly regretted when he left in April to enter business. A theological student supplied the field during three months of the summer. At other times the preaching services have been kept up by Mr. Peeke or by the workers connected with the schools in Nagasaki. As it is a naval station, there has been great depletion through removals, and, in the absence of any one regularly to look after the work, the losses have not been made good, so that the condition at the end of the year is very weak.

A young woman for many years connected with our own mission in Aomori, as assistant to Miss Winn, spent three months in Sasebo, toward the close of the year, in connection with a special mission to seamen and their families. She proved very helpful to our work, but, without a resident evangelist, it has been impossible to conserve the results of her efforts. We look forward to being able to supply an evangelist by June, 1907, at latest. The field is a most inviting one, and deserves the best man we can get.

The Kurume evangelist took charge of his field a month before the opening of the year. He had to begin work practically *de novo*, and the place is a difficult one. He has been able to gather a number of interested persons, and to lead a few well on in their inquiry, but what with removals and other hindrances, there have been no baptisms as evidence of success. Considering the character of the field and of the worker, about what was looked forward to as possible has been achieved.

Fukuoka has been a field of this mission for a dozen or more years. It is one of the most important cities in the island. Our progress has been very slow indeed, but it has been steady. The membership changes constantly. Many people go, but others, in turn, come in, and the work is maintained. We have been especially helped this year by university medical students. For many years we lived and worshipped in rented quarters. We have steadily advanced until now we own a most excellent lot, with a parsonage. This is temporarily used also as a preaching place. We now need, and

need very much, a church, to cost about one thousand dollars. The present meeting place is too small, and, being used as a residence, strangers do not gather in it as readily as they would in a church. With a new building we could confidently expect marked improvement. We do not know just how it is to be done, but we earnestly hope that, by the end of 1907, it will have been found possible to put up the church, and that the congregation, though small, will have themselves assumed the furnishing of it.

Karatsu has done well this year. It has lost **Karatsu.** in numbers heavily, but it has gained some. The evangelist now has a small band of young men earnestly supporting his endeavors. There are a number of earnest inquirers. The position of the church in the respect of the community is good.

The old church building, though erected only twenty years ago, having been put up in the cheapest possible manner, has about tumbled down. Last year the Christians and their missionary friends raised \$150 for the widening of the lot. This year the church raised \$75, and the mission, receiving this and the old building, propose to erect a church costing about \$700. The contract was signed in December, and next April the new house will be finished. It will mean very much indeed for our work in this interesting town to have this building erected. Just now any place unprovided with a church building finds itself sadly handicapped.

Saga, the residence of the missionary in **Saga.** charge of this station, is a fairly large city, but one which has been somewhat left behind in the onward rush of Japanese development. Still, so long as it is a "ken" capital, with the large number of public offices incident thereto, it will be a city of considerable importance. The constant touring required of the missionary, that he may keep in touch with so extensive a field as he has to supervise, makes it impossible for him to pay much attention to the work in this city. The Japanese evangelist in charge is a man of excellent

character, doing his best and commanding respect. He does his work most faithfully, though there is no flourish of trumpets.

At present the most strikingly aggressive form of work is that conducted by Mrs. Peeke and her assistant, Miss Muto. On Sunday the former has an English Bible class of teachers and students, numbering about a dozen, in the Sunday-school held just before the morning service; while the latter conducts the infant class. The pupils of the Bible class generally remain to the service, and constitute half or more of the audience. Several of the lady teachers in the High School for girls have been coming weekly, through the year, to study English for an hour. Recently a little company of teachers, ladies and gentlemen, have met her one evening every other week to spend a couple of hours in conversing in English. This is solely for the purpose of assisting ambitious students of English and for general social intercourse.

Cooking classes are a novel form of Christian **Cooking Classes:** work which is becoming very popular in Japan.

It is an excellent method for the wives of missionaries to come into contact with middle aged women, of good social standing. Such women are beyond the age when they care to learn the English language, but the tastes of their husbands and of their husbands' friends make it an object for them to know something of foreign cooking. It is at present almost the only way in which such ladies can be reached, for they never attend public meetings unless they are already interested.

Such classes are carried on by Mrs. Pieters in Nagasaki and by Mrs. Hondelink in Kagoshima, but they form an especially prominent part of the work of Mrs. Peeke in Saga. She has three of these classes per week, one composed of High School teachers, and two others made up of the wives of physicians, judges, teachers, and others of the best society of the city. Miss Muto, a graduate of Sturges Seminary, specially trained in Bible work by Mrs. Stout and Miss Couch, is present, and devotes a short time at each lesson to instruction in the gospel. Interest has increased from the start, most of the ladies bringing their own Testaments, and following the instruction from them. Singing is about to be introduced. There is no doubt that the ladies find it one of the

happiest afternoons of the week, and eagerly look forward to its coming.

The Saga Exposition. In the spring there was held at Saga, very near to the missionary residence, a competitive exhibit, participated in by all the different provinces in the island. It lasted fifty days, and there were 43,500 entrances. Working in co-operation with Mr. Lippard, of the Lutheran Mission in Saga, Mr. Peeke enlisted the sympathy and support of the British and Foreign Bible Society's agent, and of the other missionaries in the island, so that during the whole period of the exposition, preaching services were held for several hours each afternoon in a temporary building erected near the exit. Probably 10,000 people heard more or less preaching. Sixteen Bibles, 1156 Testaments, 157 English Scriptures, 3437 Japanese portions, 62 hymn books, and 71 religious books were sold.

All times are transition times in Japan. The missionary problem shifts from year to year like the figures on the field of a kaleidoscope. One striking phase of this year's development has been the emphasis put by the leaders of the Japanese church on its purpose to have not only exclusive control, but, so far as possible, exclusive influence, within the organized congregations. The missionary is to be solely an evangelizing force without the church, or, if within it, under the direction of the denominational leaders. This development has affected us here in Kiushiu but little as yet, but it must make its influence felt sooner or later.

Another striking phase is the new position accorded to the Christian minister in the community. He is respected, welcomed among the educated, and expected to take his place with the better class of citizens as a member of the Red Cross Society, and in other ways in which good social standing is made evident in Japan. The evangelists are not loath to respond to this cordial treatment, though the expense involved acts somewhat as a deterrent.

Mention must also be made of the position that is being taken by the Sacred Scriptures. Till somewhat recently, they have been sold by missionaries and colporteurs. It has been by no means easy to dispose of them. In spite of this, many tens of thousands

of copies have gone out among the people. But within a very few years, a great change has taken place. There is now scarcely a book store of any size that does not handle the Scriptures, and handle them as a business proposition. A store in Saga reports that it averages about a copy a day, selling principally to people connected with the schools, the public offices, and the prison.

No one can rise from a careful study of present conditions in Japan without being impressed with the great things God has wrought, with the great things He is working, and with the still greater things He is about to work. Of all times, this is the time for patience, prayer, and faithfulness on the part of every one whom the Lord has blessed with birth into His kingdom and honored with a share in the responsibility for its extension.

EDUCATIONAL WORK.

Sturges Sem- inary.

The record of Sturges Seminary for the year, 1906, has been characterized by improvements in property and equipment greater than in any recent year. Not less than a thousand yen was spent in improvements, not to speak of ordinary repairs. This is in line with the demand of the times, for the progress of female education is one of the marked characteristics of Japan to-day. Every where girls schools are springing up, well provided with instructors, and equipped with all that is necessary for high grade work. While we have no ambition to make Sturges Seminary a large school, we can not allow it to lack what is essential to really up-to-date educational work.

The greatest improvement of the year was the modest, but suitable gymnasium, which now occupies one corner of the playground. It is built of wood, thirty-six feet by thirty in size, one story, and has a cement floor. The front is entirely open, so that it does not really diminish the space available for sports, as the girls can run in and out at will. The outside is neatly painted. The whole is extremely simple and inexpensive, (the whole thing cost less than \$350), but it is a godsend to the school, as we can now have gymnastics in all kinds of weather. The interest in that branch has consequently developed a good deal. This autumn,

instead of the usual picnic, we had our first "field day," to which the parents were invited.

The playground being a terrace on the side of a very steep hill, it was impossible to play tennis or similar sports with any zest because the balls were continually going down the hill. This has been remedied by building an eight foot netted wire fence, and now the playground, though small, is one of the prettiest and most useful in this part of the city.

Toward the close of the year it was discovered that, without calling for any additional appropriation, economical management had made it possible to put some money into reference books, maps, and instruments for scientific instruction. The equipment in these respects, though not yet what it ought to be, has been greatly improved by this investment.

Two further improvements claim attention as soon as the funds can be secured. In the first place, a new piano, an upright, of moderate size and cost, should be secured. For a school like this to be without such an instrument is to confess itself to be in the rear, and not in the lead. The development of musical taste in Japan, and especially in Nagasaki, during the last few years, is remarkable.

It is not the object, to be sure, of our school to produce first-class pianists. But some one has well said that education of any grade logically involves education of the highest grade, and nowhere is this truer than in musical education, where it is not so much the ability to render difficult compositions that is sought for as the elevation of the musical taste of the entire school. To press no other point, since we have adopted the plan of having Japanese music teachers, it is no more than right that we should offer them an opportunity to keep up their practice. This, therefore, is the most pressing immediate need of the school.

The next is the providing of a suitable library. A few books are already on hand. A beginning has just been made in the purchase of a few reference books. But the great need is a lending library of modern Japanese literature. Happily there is growing up a new literature, modelled on the lines of European and American writing, which is largely imbued with the spirit of

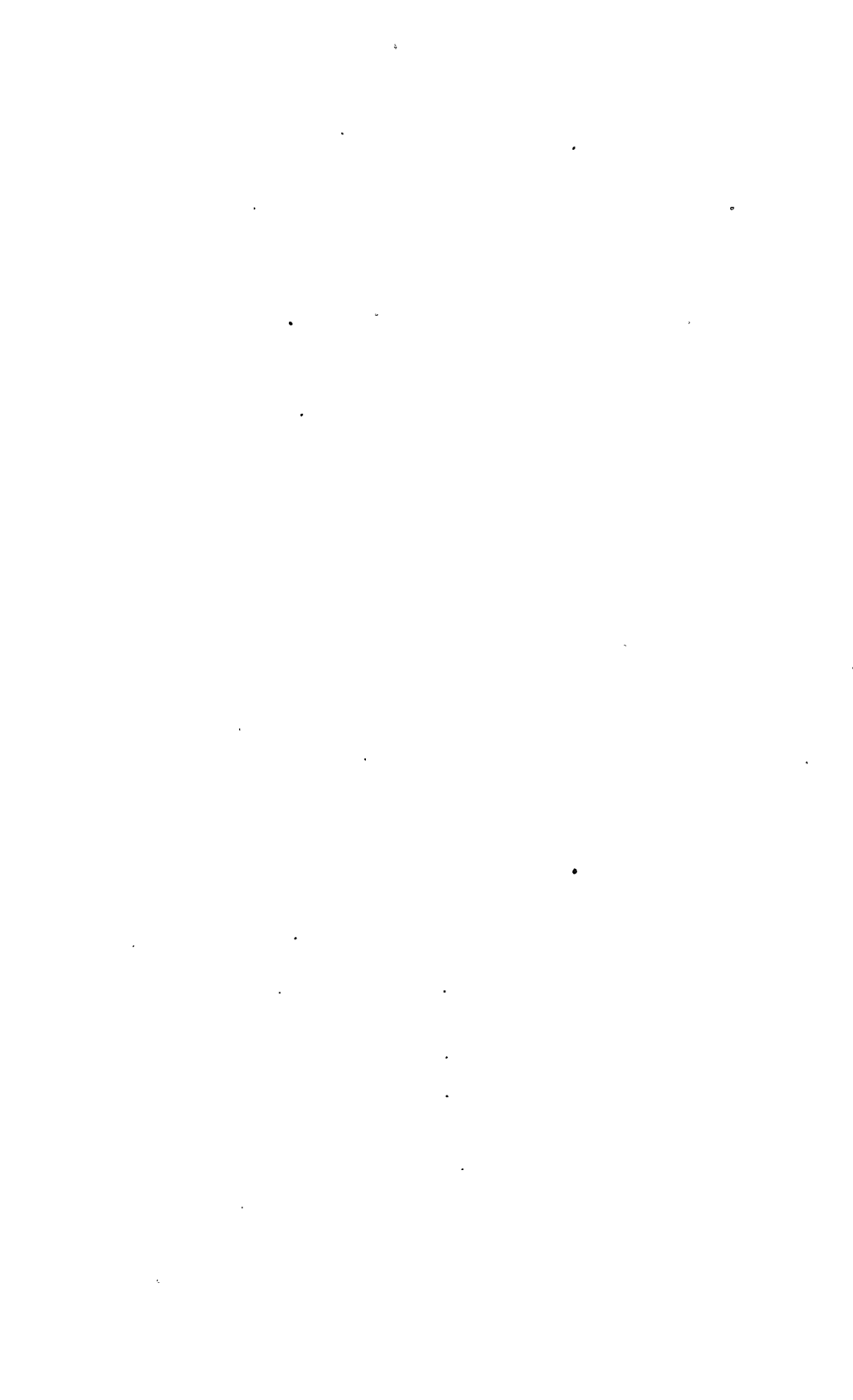
Christianity. Side by side with it, there are published multitudes of trashy novels. These can, with care, be kept out of the boarding house, but how shall the day pupils be induced to leave them alone? Only by putting into their hands something better. This seems the next thing to be done after the new piano has been provided.

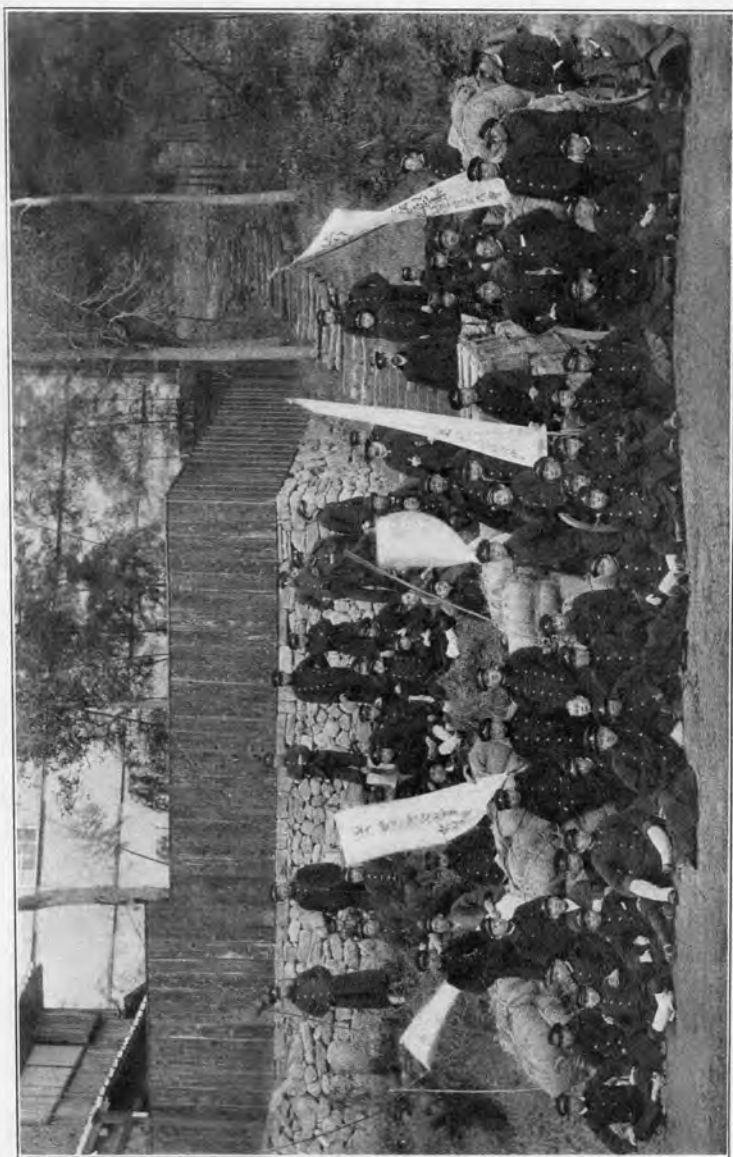
This need is so clear that it is probable that an extraordinary gift received last summer will be utilized as the nucleus of a library endowment fund. This was the sum of one hundred yen, given by Mrs. Fujiki, a graduate of several years ago. In the letter accompanying the gift she spoke most kindly and gratefully of the school, and of the blessing it had been to her in qualifying her, as an intelligent Christian wife and mother, to organize and preside over a Christian home. This gift was not only welcome in itself, but significant as a sign of continued interest in the institution on the part of its graduates, and prophetic of a day when Japanese gifts will flow into the support of Christian education.

In March, five girls were graduated. All were church members but one, and she had long desired to receive baptism, but family opposition hindered her. The valedictorian of the class is in the Tokyo Academy of Fine Arts. Another is in the higher department of the Joshi Gakuin, the high grade Presbyterian girls' school in Tokyo. Two more are in kindergarten work, and the fifth is at home, attending sewing school during the day and teaching English to private pupils in the evening.

Four girls have united with the church, of whom one, the daughter of an elder in Karatsu, had been baptized in infancy. The others were from non-Christian families. Of the thirty-three boarders in the house at the close of the year, eighteen are Christians. These, with the Christian teachers, are the active members of our C. E. Society, the associate membership of which is unusually large. This, together with the fair attendance of day pupils at Sunday-school, shows an increasing general interest in religion.

Between the hours of two and five p. m. on Sunday, the girls who do not go out for Sunday-school work often find it difficult to properly employ their time. For their sakes Mr. Hirotsu, the principal of the school, has organized a meeting, about every





STUDENTS OF STEELE ACADEMY SHIPPING SUPPLIES TO FAMINE SUFFERERS.

other Sunday, at which he addresses them on Pilgrim's Progress, or some other helpful subject. To this meeting also, several day pupils have come.

Miss Couch has taken advantage of her position in the school to do quite a little evangelistic work in the city. One of the non-Christian teachers, with his wife, for a long time took a great deal of interest in the study of the Bible, and Miss Couch visited his home once a week to explain it to them. Both as chairman of the C. E. Visiting Committee and as a teacher of the school she has called at the homes of several of the day pupils. Such visits have always been well received, and it is certain that there is a field of great opportunity which only lack of time keeps us from entering as we should like.

The year 1906 has been a great year for **Steele Academy**. Steele Academy. It has been rich in prayers answered and hopes realized. Although established nearly twenty years ago, for various reasons it had not been so prosperous as could be desired, and it was felt that something was lacking. It was also seen that that something was chiefly clearness and fixity of policy in regard to its purpose and management. Accordingly, when the Deputation visited Nagasaki in the spring of 1905, the needs of the school were laid before it, and various changes were proposed, of which the chief were these three:

(1) That in teaching force and equipment it should be brought abreast of the government school requirements, so as to be able to claim a license as a school of middle or academy grade.

(2) That a regular subsidy of four thousand yen (\$2000) a year should be granted it.

(3) That all fees received from students should be at the disposal of the school.

In January, 1906, a letter was received stating that the Board heartily accepted the policy outlined by the mission; that a thousand yen had been added to the appropriations for 1906, and that the sum of five hundred yen was granted for the purchase of supplies and apparatus. Not only that, but the Board's rules had been so modified that the finances of the school could henceforth

be managed quite independently from those of the rest of our mission work. Finally, the name of the institution was changed from Steele College to Steele Academy, to correspond with the grade of school we now propose to conduct. It is, at the same time, an expression of our determination to do the lesser work well rather than the greater work poorly.

With the policy of the school thus clearly defined, and a goal set the attainment of which was fairly within our resources, the work of the year has been in many respects the most satisfactory and hopeful in its history.

The great effort of the year has been to qualify the school for the desired license. A license is not necessary to the running of a school, but if such an institution is without one, its graduates are not allowed to go on into the higher colleges, and are not exempt from the obligation to three years' military service. Theoretically they may, indeed, enter the higher institutions upon examination, but as the number of applicants for entrance is always far in excess of the number that can be received, none are permitted to compete but such as hold certificates from licensed academies. Since ours is a literary course only, teaching no industrial or technical branches, graduates were neither able advantageously to enter upon actual life nor to qualify themselves further for so doing. It is no wonder that students usually left our class-rooms as soon as they became old enough to understand the situation.

The Board was not able, at the time, to approve the plans drawn up by Dr. Stout, in 1900, but in 1903, when Miss Lansing wrote an article for the press in regard to these plans, it providentially came to the notice of Miss H. K. Steele, who thereupon gave the sum of sixteen hundred dollars to make the required improvements. These were carried out the following year, but owing to the extraordinary rise of prices both for material and labor, much still remained to be done, as will be evident from the fact that during the year under review more than one thousand yen was spent on improvements.

The appropriation of five hundred yen for apparatus was clearly insufficient, and pledges were received from friends in Nagasaki for one hundred yen more. This money was carefully spent,

and by March the preparations were so far complete that we were able to send in our formal application to the Department of Education to be recognized as a school equipped for work of academy grade.

While most of the requirements had been provided, however, the class-room accommodations were insufficient, and there was no chapel that would hold more than one hundred and twenty-five boys. These points were noticed by the local educational authorities, and had to be admitted. We could only promise as soon as possible to remedy the defect, which we did with earnest prayer that the sum required would be forth-coming. With profound gratitude did we receive the answer to our prayers when Miss H. K. Steele, a second time, came to the rescue and contributed thirteen hundred dollars for this purpose. This is one of the most timely gifts ever given or received, for it enabled us completely to satisfy the inspectors that our promise would promptly be redeemed.

We sent in our original application in March, but official red tape unwinds very slowly, and it was four months before it reached the Department of Education. After that another five months elapsed before the inspector arrived to examine the school. Being a discreet official, he said nothing openly about the results of his visit, but local educational officials have assured us that he was satisfied, and that the application will be granted. There is no doubt that we were greatly helped by the fact that we were able to lay before him the architect's drawings of the contemplated improvements. We are now waiting somewhat impatiently for the official decision. We have been informed that the license will probably be handed down in February.* If so, it will help us greatly in gathering students for the following school year. But it may well be later. Whenever it comes, it will mean a great deal to us. Not only will our graduates enjoy valuable privileges which have hitherto been denied them, but the license will be equivalent to a guarantee from the highest educational authority of the empire that our institution is adequately

*It has since been received.

equipped for its work. Our position before the world will be vastly improved by such a guarantee.

More important than improvements in property have been improvements in the teaching force. At the beginning of 1905 there was only one teacher who had a government certificate. It was discovered, however, that the foreign teachers could receive such certificates on the basis of their American diplomas, without examination, and they were secured. One licensed teacher was added to the force in 1905, and another in the spring of 1906, so that the government rules were more than complied with in this particular. With one or two additions early in the next year, we expect to have a teaching force that will bear comparison with that of any school of its grade in this part of Japan. The total number of teachers at the end of the year was nine, including two missionaries. Beside these, a school clerk was employed.

At the commencement in March, five young men graduated. Three of them were Christians, and even those who were not professed believers indicated by the trend of their graduating essays that this subject occupied their thoughts more than any other. This makes the sixteenth class that has graduated since the school was organized, but the causes indicated above have so operated that the total number of alumni is only fifty-four. Of the five who graduated this year, one went to America, and has since become a Christian. One has entered the Meiji Gakuin, and is taking the last year over, in the hope of then entering a higher institution. One was employed in our school as clerk, and the other two are still without definite occupations.

In spite of the fact that the number of new students entering at the beginning of the school year was smaller than had been expected, the enrollment at the end of the year is larger than usual. This is to be accounted for by the greater steadiness of attendance, which is also borne out by the fact that the sum collected from the students for fees during 1906 was larger than that of any previous year, although the monthly charge has not been altered. The greatest enrollment at any time was 115, and the number on the books Dec. 31st, was 98. The daily attendance averaged ninety-two or ninety-three per cent. of the enrollment.

It is much to be regretted that there is no Fifth Year class, and that there will consequently be no graduating class in 1907.

No case of discipline of special difficulty occurred during the year. In general more attention than usual was paid to this department. Punctuality and regularity of attendance have been insisted on, with very fair results. Candidates for admission have been carefully scrutinized, and no one was admitted who was not able to give satisfactory references. Not less than fourteen applicants were refused admission because, upon investigation, their character or scholarship was found unsatisfactory. As the school must hereafter depend more and more upon fees for its support, the temptation grows strong to have as many boys as possible, even at the expense of the highest standards of scholarship and discipline. We are on our guard against this tendency. We do desire a larger number of pupils, and hope to be able to report, over two hundred in a year or two, but we would rather have a good school than a large one, if the choice lies between these two.

The religious interest in the school has been about as usual. The Y. M. C. A. meetings week by week were attended by from twenty to thirty boys. In the spring we had the joy of welcoming five of the brightest of the boys into church fellowship, and of these two have expressed a desire to devote themselves entirely to Christian work, although not necessarily the ministry. One case where a Christian student, a candidate for the ministry, embezzled a sum of money entrusted to him and left suddenly for parts unknown, was a great hindrance to the Christian work.

The visit of a former student, Mr. M. Masudomi, was a great benefit to the students. This young man, who graduated in 1902, was sent by the Y. M. C. A. to take part in the Army Work. Circumstances led him to pay special attention to the work of rescuing young girls brought over to that country for immoral purposes. In this he had considerable success, and it was on his way back to Tokyo that he stopped to visit our school. As one listened to his speeches, and watched him, full of consecrated and intelligent energy, a force to be reckoned with for righteousness wherever he goes in the Far East, one could not help remembering how he came some years ago to our school to learn English,

without the slightest interest in the things that are now so dear to him. What a crisis in his life when he turned his steps to a Christian school! What a transformation has that wrought in all his standards and ideals! It costs five millions of money and years of time to build a battleship. We cannot build Christian leaders for Asia in less time, but we can do it for much less money, and they are more valuable when built.

The way in which Christian education lies at the very foundation of practical and aggressive Christian work was never better illustrated than by this same Y. M. C. A. Army Work in Manchuria. That work was successful simply because the right men were available for it. Curious to know where such men were produced, we wrote to the headquarters, and were informed that of twenty-two Japanese secretaries in Manchuria, fifteen had been educated in Christian schools.

There are still several pressing improvements to be accomplished. The gymnastic and scientific equipment now barely meets the minimum requirement of the official rules: it ought still to be much improved. The fencing enterprise should be carried to completion by the erection of a suitable gate and gate-keeper's lodge. The new school rooms will require desks and other furniture, and the equipment in this respect of the old rooms is also inadequate. Maps of Europe and America, ancient and modern, should be provided.

Perhaps the most pressing need is that of the library. The school possesses five or six hundred volumes, but nine-tenths of them are English theological works of ancient date, of no value whatever to the teachers or pupils as the school is now constituted. There is growing up in this country a new literature, partly Christian, partly imbued with Christian ideals even where it lacks the Christian form. These books ought to be on our shelves, but we have hitherto been so pressed for means to provide the most elementary necessities that we have reluctantly slighted the library. It is to be feared that it will be long before this need is properly met unless the funds be supplied from some special source.





THE ARABIAN MISSION, JANUARY, 1907.

THE ARABIAN MISSION.

*Organized, 1889.**Adopted by R. C. A., 1894.**Incorporated, 1891.*

Missionaries.—Rev. James Cantline, *Muscat*; Rev. Samuel M. Zwemer, D. D., *on furlough*; Revs. H. R. L. Worrall, M. D., Fred. J. Barny, John Van Ess, Arthur K. Brunett, M. D., Dirk Dykstra and Miss J. A. Scardefield, *Busrah*; Sharon J. Thoms, M. D., Rev. James E. Moerdyk, C. Stanley G. Mylrea M. D., Miss Fanny Lutton and Mrs. M. C. Vogel, *Bahrein*.

Associate Missionaries.—Mrs. Cantline, Mrs. Zwemer, Mrs. Worrall, Mrs. Barny, Mrs. Thoms and Mrs. Mylrea.

Colporteurs.—Micha Jibburi, Thomas Kass, Abdel Messiah, Iskander Hanna, Salome Anton, *Busrah*; Gerges Kass, Abdel Messiah, Yusuf Amln, Elias Bakkus, *Bahrein*; Ibrahim Muscov, Saeed Ambrogasi, *Muscat*.

Assistant Colporteur.—Abdel Ahad Muscov, *Muscat*.

Dispensary and Hospital Assistants.—Selim Bakkus, Abdel Messiah, Mary Damoder, Jasmine Seso, Naeema Shakouri, *Busrah*; Julius Gerges, Jamil Gerges, Gibroo Murad, *Bahrein*.

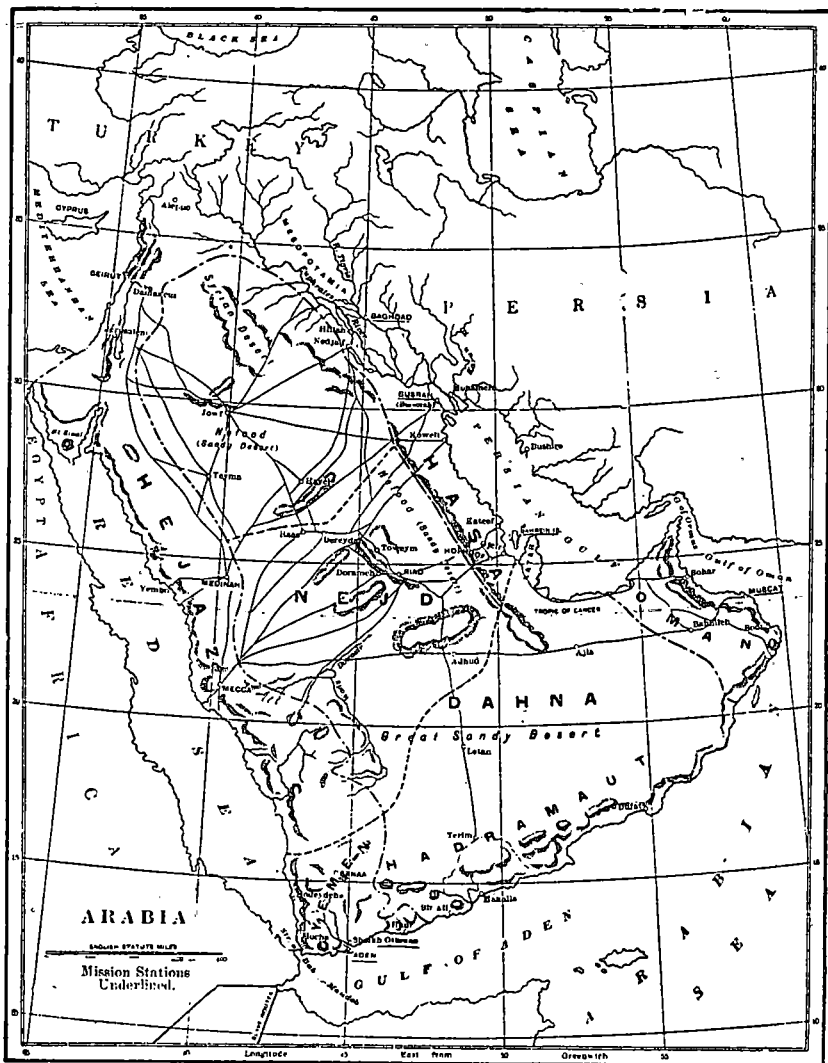
Teachers.—Abdel Kerim Eshsho, *Busrah*; Elias Eshsho, Elias Khedouri, *Bahrein*; Ibrahim Hemu, *Muscat*.

REPORT FOR 1906.

"The object of the Mission is the evangelization of Arabia. Our efforts should be exerted directly among and for Moslems; our main methods are preaching, Bible-distribution, medical work, itinerating, and work for the slave population; our aim is to occupy the interior of Arabia from the coast as a base."

The above is an extract from the original plan of the Mission, written some seventeen years ago and still subscribed to in "The Rules of the Mission on the Field." Taking it up point by point, let us see what progress has been made during this time, and how, during 1906, we have been living up to our profession.

**The Evangeliza-
tion of Arabia.** The evangelization of *Arabia* has always been our object. How much of Arabia we would be held responsible for before God's judgment seat, and what part of Arabia we should first claim in His name, we have left to Him and His guidance. While there were yet but two of us on the field, and our right to work even at *Busrah* was challenged by the government, we emphasized our claim upon the



whole country by sending one of our number to Bahrein, hundreds of miles away, and the third of our force to arrive, to Muscat, still further on. Thus at the commencement of our work did we ask and attempt great things, not the evangelization of Busrah with its scores of thousands, nor even the Persian Gulf with its immense shore line, but *Arabia*. And faithful to this our object we have remained, refusing invitations to extend our work in directions other than those directly pointing to our goal. How far we have progressed and what has been actually accomplished during the past year will appear as we proceed.

**Efforts Directly
for Moslems.**

This, the second article of our subscription, was largely decided for us when we entered a field where the population was so overwhelmingly Moslem. We do not neglect others who come to us, and our witness to the Jews of Busrah and the Hindus of Muscat is clear and constant. Although at times tempted to devote some measure of our effort exclusively to Jew, Christian or Hindu, yet we have kept, sometimes at a sacrifice of personal inclination, our purpose well in view, as the statistics of the past year will show. Of our scripture sales 92½ per cent. were to Moslems. At the hospital in Busrah over 73 per cent. of the treatments were of the same class as was also one-half of the total enrollment of our day school at Muscat and this in spite of their great dislike to allowing their children to come under our influence. The latter station also reports that their Sunday preaching service often draws more Moslems than others. Our social life, our friends, the visits made and received are almost exclusively among them. For them are our prayers and our toil, and among them do we hope in God's good time to reap the harvest.

Preaching.

Passing on to our methods of work we first come to preaching. The first mission work done in the field by our missionaries was preaching to the Europeans at our stations. This shepherding of the flock already Christ's in name, so recently urged upon us by the church, has always been our care. Most of the people we meet are English, but there is a growing number of our own countrymen.

As representatives of the church we have baptized, married and buried our fellow Christians, and have carried our message upon many a merchant vessel and man-of-war. We have sold scriptures to members of so-called Christian nations, who have asserted that never before have they held a copy of God's word in their hands, and we can recall those of our own tongue who seemed to have been led by us into a saving knowledge of the truth. Excepting the summer, when there is a general scattering of foreigners, English services have been regularly held at all of our stations. The gifts and offerings received from this source during the past year, would point to a genuine appreciation of our efforts.

Our Arabic preaching services have developed along the lines of least resistance. Accepting of the government restriction in Turkey, and the generally recognized opposition to a formal and public presentation of Christianity among Moslems, we have each one used those methods of proclaiming our message which seemed suited to the time and circumstances. In our present year's reports there is nothing said about what is known in other missions as street preaching. The nearest to it is probably that which occurs in our touring, as when a Busrah missionary says of a visit to a small town in the river country: "Three long public discussions were held with the chief mullah on which occasions, in the hearing of a large number, I explained the way of life simply and plainly. Even the local governor was insistent in his demands for discussions." Opportunities for personal work of this kind are always at hand. In our own homes or when calling, in the Bible shops, in the coffee shops and the city gates, to one or two or more we speak of that which is dear to us and which we seek to commend to others.

But perhaps the places where we do the most and plainest speaking are at our dispensaries and in our hospitals. The records of our medical work speak of this as the main object, and the statistics of the thousands of men and women who here have heard the message is inspiring. Bahrein reports over seven thousand men and three thousand women as having attended these services. Reading, speaking and praying with the inpatients has

been faithfully performed at both Busrah and Bahrein, and has been so fruitful of interest that we are looking forward to the time when each of our stations shall have the fullest facilities for using this best of all places for preaching the gospel.

The regular Sunday services are being attended by increasing numbers. At Bahrein, the native pastor is partially supported by contributions from the Christian community, and the need is growing more urgent for some form of definite church organization. Sunday-schools have been carried on as usual, together with week day prayer meetings. Special prayer meetings for the women have also been a feature at two of our stations.

Bible Distribution. When we speak of Biblework we mention that which, from the first, has absorbed much of our time and energies. We were scarcely settled in Busrah before we had arranged with the British and Foreign Bible Society to take charge of Bible work in the northern part of our field, and later on we joined with the American Society for working Bahrein and Muscat. One of our greatest joys has been seeing God's word spreading in ever-widening circles over this land of Arabia, in noting one after another coming to us for explanation of its teaching and in knowing that it has become the word of life to many souls. Our first year's report of three or four hundred sales has grown steadily until this year it has only fallen fifty short of 5,000 copies. Mostly in Arabic and to Moslems, yet fourteen languages are represented, and Jews, Christians and Hindus make up the 370 non-Moslem purchasers. Two new Bible shops were opened during the year, making seven in all. Every effort has been made to make these shops attractive to the people. Approved non-religious books are kept to gain the attention of would be purchasers. Arabic papers and magazines are supplied for the same purpose and everything done to make our shops places for preaching as well as selling the word. It is interesting to note that nearly three-quarters of our sales were in the regions beyond, outside of our station centers. Our ten col-porteurs travelled 6,800 miles visiting some places hitherto unknown to them and meeting a generally favorable reception. In this respect their experiences are very different from those re-

corded years ago. Our purpose now is better known, the prejudice dispelling influence of our medical work is more widely felt, and there seems to be a gradual appreciation, if not acceptance, of the truths of Christianity. The opportunities presented to our col-porteurs are many and valuable and year by year we are educating men who can teach and argue and compel respect by their knowledge of both Islam and Christianity.

Every writer on mission work among Moslems advocates the increase of medical missionaries. That the Arabian Mission is aware of their value is shown by the fact that eight of our nineteen missionaries are doctors or trained nurses. Begun on a very small scale by one of our first missionaries, not himself a doctor, it has abundantly proved its value, until fully qualified physicians, both men and women, are considered a necessity at all our stations. Beginning with the fittings of an old dispensary left behind by a retiring English doctor at Busrah, the value of our medical plant now reaches into thousands of Rupees. There was a time when any old down-stairs store-room was thought good enough for a dispensary, while now we plan that our dwelling houses may be as cool and comfortable as our hospital building at Bahrein. Requiring ever-increasing appropriations for valuable medical outfits, friends have been raised up for us in a wonderful manner who have met this need.

In looking over our doctors' report we are struck by the gratifying increase in operations and in in-patients. It is these, only made possible by our hospitals, that afford us the opportunity of presenting Christian practice and theory, its doctrine and its fruit in such a way as to appeal most forcibly to the Moslem heart. That our missionaries at both Busrah and Bahrein are taking advantage of these opportunities is shown by their story of much promising individual work done in the wards. We are also told of a better, or rather a socially higher, class of patients being attracted to our hospitals; men and women also coming from a longer distance to be relieved from pain and disability. Over 22,000 patients were treated during the year, all of them in the

name of our Lord. Who can estimate the present and future effect upon the growth of Christ's Kingdom!

Among the special features of the past year's work should be mentioned our effort at Muscat. Mrs. Cantine has had a daily dispensary for women and children during the entire time and a gratifying growth in numbers and interest. In cases where the missionary's own experience is insufficient, help has been kindly given by the English doctor stationed here. Its value is not alone in itself, but also in preparing the ground for more fully qualified medical workers.

We early found that centralized and intensive **Itinerating.** effort in a new Moslem field was sure to awaken intense opposition, so we thought best at first to scatter our forces until our personality was known and respected, and until our message had time to sink into individual hearts. Our first reports told of nearly as much work outside our stations as in. Now the conditions have greatly changed for the better in the large centers, and more and more are they claiming the greater share of our time and strength. Yet we are fully awake to the necessity for lengthening our cords and reaching out into the interior, as is shown by our asking each one of our number to spend at least six weeks in touring every year. We are constantly visiting in person or through our colporteurs places never touched before and thus surely extending our horizon.

During the last year extensive tours have been made at all our stations, especially at Busrah which has had the advantage of having two clergymen stationed there. At Bahrein the need for pushing forward the building operations now going on there curtailed this effort, though long and interesting trips to the old Pirate Coast were made by the medical men, and the way prepared, we hope, for establishing there an outstation at an early date.

At Muscat we can note the first long tours taken by our lady missionaries. One to Nachl and the other to Someyel, both about fifty miles inland. Apart from the fatigue incident to donkey travel in Oman, it was a most pleasant experience—a hearty wel-

come everywhere and unlimited opportunity for helping the sick and introducing the word of God to the women. Considering that we have only had on the field this last year four clerical and two medical men not engaged in language study, and recognizing how in this country so loosely held together politically, socially and morally, it is necessary to give a constant personal supervision to whatever is going on at our stations, we judge that we have done very well in spreading the message inland.

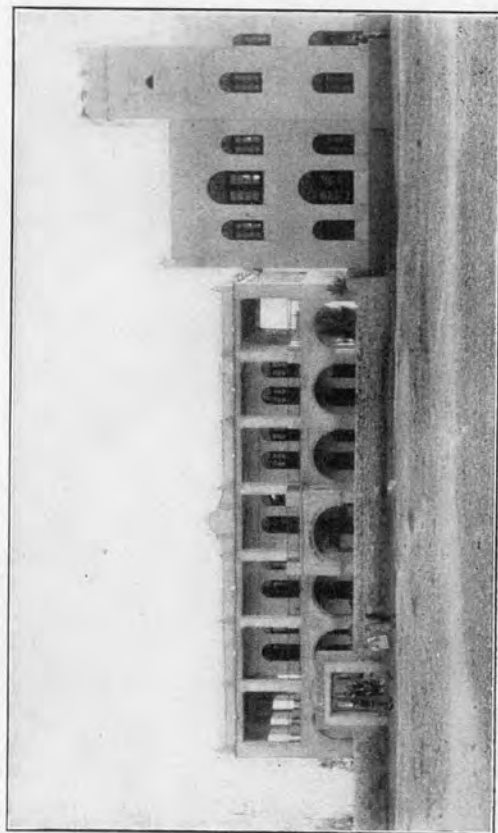
The Slave Population.

Just how work among the slave population came to be embodied in our original plan is difficult to say, but it was prophetic, as the amount of time and labor spent for many years on the freed slave school at Muscat proves. Of late, changing conditions have given us no opportunity for continuing this one time most promising effort.

As one thus concludes our reference to the **School Work.** various methods of mission work referred to in the extract we have taken as the text for this report, one is struck by the absence of any mention of school and educational work. The reason is that when we, a pioneer band, were struggling for a foothold in a hostile country, other methods were considered more promising and in fact essential. Its value was always recognized, and again and again we gathered around us small classes, generally of young men desiring a knowledge of English, but it is only lately that we have been able to refer to it as a recognized feature of our work. In fact it is only during the past year that we have had regular teaching by native teachers at all our stations.

School work is necessary and has its own special promise. Once we can give the young definite impressions of Christianity our path will be clearer of difficulties for all the years to come. But the present is the day of suspense and trial and we are agreed that no department of our work requires such constant attention and fostering, so much of our personal time and thought, as our schools. The difficulties are not the same everywhere. At Busrah, where the need is recognized by all and the opportunities are golden, an obstructive government seeks to block every step. At our other stations there is a profound apathy on the part of most





HOSPITAL, SCHOOL AND CHAPEL, BAHREIN.

to the value of an education which goes further than the mere knowledge of the Koran. And always there is the proverbial dislike of the Moslem to put his children under our care. In spite of these difficulties our schools have been kept going and gradually we are gathering experience, a better equipment, better teachers and more pupils, and our hopes are bright for ultimate success. The total enrollment for the year was 112 boys and 65 girls.

Mission Property.

As the prosperity of any industry at home may generally be determined by the state of the buildings harboring its workmen, so are missions sometimes judged by the provision they make for conserving the health and energy of its members, and for enabling them to use that energy to the best advantage. In this respect the last year has seen us take a notable stride in advance. Especially is this true at Bahrein, where the combined school and chapel building has been finished, certain additions made to the hospital and the foundations laid for a large and comfortable dwelling. At Muscat, also, additions have been made to the mission house and compound and preliminary steps taken to acquire property at the inland town of Nachl. Busrah, under the expensive and annoying necessity of living and working in rented buildings, has seen but little improvement in the same. A necessary enlargement of their chapel room, however, gives them more comfort during their Sunday services.

It remains but to speak of the recorded "aim of the mission to occupy the interior of Arabia from the coast as a base." At the north, Nasariyeh on the Euphrates is year by year opening her gates more and more towards the Nejd country. At the south an outstation has been established at Nachl, fifty miles inland. And for all the long stretch between, we stand ready to press our outposts further and further towards the center. At Kuwait our work has been at a standstill, entrance still being refused us by the ruling Sheikh, but it is not forgotten in our prayers nor in our efforts. To offset this check at the north of the Persian Gulf, the so-called Pirate coast at the south is growing in trade and importance and the results of our last tours there foreshadow the opening of an outstation at an early date.

Women's Work for Women. There is one feature of this year's report which was not even hinted at in our first, *Woman's Work*. The missionaries first on the field can remember when the probability of having women workers in this part of Arabia seemed very remote, when even the possibility of their living and working in this climate was questioned both at home and on the field. Now they number one-half of our force, and he would be rash indeed who would say that their work was of less importance or less promising. In this yearly report, what has been written applies to the women of our mission as well as to the men. In many things it is impossible to separate their activities, but in the medical work for women in our three stations, in the house-to-house visitation, in the girls schools, the women's prayer-meetings and the Sunday classes, we see an augury for a purer home life, a more susceptible coming generation, and the dawning of a brighter day for both the men and women of Arabia.

In closing we gratefully make mention of the sympathy and substantial aid received by us from the British and Foreign Bible Society, the American Bible Society, The American Tract Society and the Bible Lands Missions Aid Society, and from many friends at our stations and elsewhere.

Our report shows what *we* have done during the past year. What God's spirit has done in the hearts of this people He alone knows. It has not been our custom to publish the names of our converts and enquirers though they were all mentioned at our annual meeting. Some stand fast in the faith, enduring the cross, despising the shame. Others are taking their first steps in grace and knowledge. Some have gone backward and others have taken their places. The harvest does not seem an abundant one to our eyes, but the assurance given to Elijah is ours, that many worship our Christ who are unknown to us. Here and there in our field are indications of a Pan-Islamic movement, and may we not hope that the stimulus given at home this past year to the cause of Missions among Moslems, may unite the Church in a great Pan-Christian rally to the help of the Lord against the mighty.

JUNE, 1907.

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SUMMARY—BOOK SALES, YEAR ENDING DEC. 1, 1906.

LANGUAGE.	Bibles.	Testaments.	Portions.	Scriptures.	Religious and Educational.	Total Books.
Arabic	51	67	4076	4194	1498	5688
Persian	5	6	242	253	.....	253
Turkish	5	12	113	130	13	143
Hebrew	57	6	189	252	.....	252
Syriac	1	.....	1	1	.....	1
Gujerati	1	.....	28	29	.....	29
English	23	4	9	35	518	553
French	6	.....	.....	6	25	31
Arabic-Eng. ....	.....	.....	6	6	15	21
Armenian	2	2	.....	4	.....	4
Portuguese	1	1	24	26	.....	26
Russian	2	1	.....	3	.....	3
Other Languages .....	.....	7	4	11	.....	12
	152	106	4692	4950	2066	7016

	Scriptures.	Tours.	Days.	Miles.
Sales to Muslim	4581	10	326	6800
" Jews	234	.....	.....	.....
" Christians	123	.....	.....	.....
" Hindoos	12	.....	.....	.....
Total	4950	.....	.....	.....

Sales.	Scriptures.
In Shop	1310
On Road	3693
Donated	37
Total	4950

VALUE OF SALES IN RUPEES.

	Rupees.
Scriptures	396-12¼
Religious and Educational	1596-3
Total	1992-15-3

FOREIGN MISSIONS.

GENERAL SUMMARY, 1906-1907.

	China.	India.	North Japan.	South Japan.	Arabia	Total.
Stations occupied	4	8	5	3	3	23
Out-stations and Preaching Places	50	172	15	22	4	263
Missionaries, men, ordained	5	9	6	3	5	28
Missionaries, men, not ordained	1	2	1	1	5	10
Associate Missionaries, married women	5	11	6	4	6	32
Mission'r's, unmarried women	10	9	4	4	3	31
Native ordained ministers	13	14	6	4	.....	37
Other native helpers, men	75	276	4	6	18	379
Native helpers, women	14	111	7	2	3	137
Churches	14	18	1	4	.....	37
Communicants	1,636	2,792	234	381	.....	5,043
Received on Confession, 1906	127	146	60	37	.....	370
Boarding Schools, Boys	2	4	*1	1	.....	8
Scholars	166	235	*288	98	.....	787
Boarding Schools, Girls	5	3	1	1	.....	10
Scholars	262	196	230	77	.....	764
Theological Schools	1	1	*1	.....	.....	3
Students	17	26	*20	.....	.....	63
Sunday Schools	.....	180	37	21	7	245
Scholars	.....	6,151	1,767	1,067	145	9,130
Day Schools	24	162	.....	.....	5	191
Scholars	583	7,429	.....	.....	177	8,189
Hospitals and Dispensaries	2	2	.....	.....	3	7
Patients treated	9,505	57,267	.....	.....	22,413	89,185
Native contributions, silver	\$10,879	R. 6,373	Y. 697	Y. 1,679	R. 378	.....
Native contributions, U.S. gold	\$5,439	\$2,124	\$349	\$839	\$126	\$8,877

*With the Board of Foreign Missions of the Presbyterian Church, U. S. A.

COMPARATIVE SUMMARY, 1858-1907.

	1858	1868	1878	1888	1898	1907
Stations	6	10	11	11	23	23
Out-stations and Preaching Places	2	18	49	123	241	263
Missionaries, men	8	14	16	28	36	38
Missionaries, married women	6	12	14	21	31	32
Mission'r's, unmarried women	1	.....	7	9	20	31
Native ordained ministers	.....	4	6	26	30	37
Other native helpers, men	22	76	86	173	211	379
Native helpers, women	.....	2	10	47	41	137
Churches	7	13	31	47	47	37
Communicants	297	816	1,563	4,559	5,564	5,043
Boarding Schools, Boys	.....	2	1	7	10	8
Scholars	.....	55	40	308	517	787
Boarding Schools, Girls	.....	1	3	5	10	10
Scholars	.....	46	97	300	456	764
Theological students	.....	7	19	32	61	63
Day Schools	6	17	44	106	201	191
Scholars	87	413	1,341	2,612	6,059	8,189
Hospitals and Dispensaries	.....	1	.....	.....	4	7
Patients treated	.....	15,507	9,673	.....	18,046	89,185
Native contributions	.....	\$1,134	\$1,500	\$8,325	\$10,758	\$8,877

Note.—In Japan, as the churches become self-supporting they also become self-governing. Most of those planted there by our missionaries are now in the sole control of the Synod of the "Church of Christ in Japan," which comprises the fruitage of seven different Missions. Converts from all of these may be associated in a single church. If it were possible, as it manifestly is not, to separate and tabulate the fruits of those who have planted and watered for us, the above totals of churches and pastors would be increased by at least twenty with a corresponding enlargement of the number of Communicants, Sunday Schools and Contributions.

TABULAR VIEW OF RECEIPTS.

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Women's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF ALBANY.						
Albany, First	1226 47		260 86	200	276	1962 33
Albany, Madison Ave.....	1846 96	30	912	450	41 10	3286 06
Albany, Third	10 20	3	25			38 20
Albany, Fourth	15		10		4	29
Albany, Holland	18	16 13	52 50		17	103 63
Albany, Sixth	6 10	20	16 35		13 15	55 60
Bethlehem, First	23 50		45			68 50
Bethlehem, Second	13		52			65
Berne, Second						
Clarksville				7		7
Coeymans	58	26 37			30	114 37
Jerusalem			12			12
Knox						
New Baltimore	23 16	30	40 71			93 87
New Salem	14 70		5	22		41 70
Onesquethaw						
Union						
Westerlo	5 50					5 50
Classical Union			25 82			25 82
	3260 59	125 50	1463 24	679	280 25	5908 58
CLASSIS OF BERGEN.						
Hackensack, First	200 35		142 42	12 50	10	365 27
Schraalenburgh	63 90	35	145 45	10	10	264 35
English Neighborhood	9 41		10		3 60	23 01
New Durham			175	810		985
West New York Mission.....			5			5
Hoboken, First						
North Bergen	100	40	40			180
Hackensack, Second	750					750
Hoboken, Ger. Evang.....	40	20				60
Hackensack, Third						
Closter	38 55	14	22 15			74 70
Coytesville	15 57				12 05	27 62
Guttenberg	6	7 50				12 50
Jersey City, Central Ave.....	32 40	37 50	40			109 90
Cherry Hill	27 53	15 10	29 10			71 73
Secaucus						
Spring Valley, N. J.....			12			12
Westwood	109 02	72 09	58 81		6	243 92
Oradell	50 17		82 40		70 53	203 10
Hasbrouck Heights	10		4 50			14 50
Highwood			26 61			26 61
Rochelle Park			6			6
Bogart Memorial		35	10 05			45 05
West Hoboken, First.....	55 14	30	47	12	15	159 14
Hackensack, N. J., M. B. Shop....					32 50	32 50
	1507 04	306 19	854 49	844 50	169 68	3671 90
SOUTH CLASSIS OF BERGEN.						
Bergen	253 95	25	136 10		29 31	444 36
Bayonne, First	298 64	50	36 50	25		410 14
Wayne Street	6 21	15 22	105 37	1 50		123 30
Park			53 84	13 84		67 68
Bayonne, Fifth St.....	77 53	40	104 54	13		235 07

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Woman's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
SOUTH CLASSIS OF BERGEN. (Continued.)						
Hudson City, Second.....	9	20				29
Lafayette	56 35	50	191 51			297 86
Greenville	13 76		57 50			71 26
Frec			62 28	15		77 28
Bayonne, Third	5	7			3	15
German Evang., First.....	13					13
St. John's	15				5	20
Classical Union			11 08			11 08
	748 44	207 22	758 72	68 34	37 31	1820 03
CLASSIS OF DAKOTA.						
Chancellor	13 50					13 50
Charles Mix	13			18	4	35
Davis, Bethel	9 08	1 26				10 34
Delaware	15				3	18
Grand View	52 39		13 80			66 19
Harrison	115 57		108 75	45 25		269 57
Lennox, First	16 67			16 02		32 69
Lennox, Second	60		10		12	82
Litchfield	7 25					7 25
Mapes	4 45				3 78	8 23
Monroe, S. D.	8 01				9 41	17 42
North Yakima	20		33	28 28	5	86 28
Oak Harbor		1 77	1 76			3 53
Orange City, Am.	235 79	40	85	55 50		446 29
Salem						
Scotland, Ebenezer ..	18 30				2 50	20 80
Sioux Falls	3 72	10 62			7 70	22 04
Springfield	32 88	17 87			24 55	75 30
Westfield, Hope	58 72	10 67	29	46 87	16 59	161 85
Worthing	4 80				1 00	5 80
Yankton	5					5
	694 13	82 19	281 31	239 92	89 53	1387 08
CLASSIS OF GRAND RIVER.						
Ada	7 60		8 35	3 25		19 20
Atwood	12	25 75	20	21		78 75
Coopersville		25	85 20		61 80	122 35
Detroit	45	10	57 90		16 45	129 35
Fremont	23 62	5 23	11			39 85
Grand Haven, First ..	176 78	174 26	225		18 47	594 51
Grand Rapids, Second ..	638 13	273 42	148	150 75	150 96	1361 26
Grand Rapids, Third ..	818 80		111 61		87 90	966 31
Grand Rapids, Fourth ..	45 52	100	104		109	358 52
Grand Rapids, Fifth ..	519 40		70	175	115	879 40
Grand Rapids, Sixth ..	14 13	16 50	10		26 55	67 18
Grand Rapids, Seventh ..	42	49 30	75 45	100	34 57	301 32
Grand Rapids, Eighth ..	16 13	29	16 75	38	12 45	112 33
Grand Rapids, Ninth ..	17 75	41 13	20		10	88 88
Grandville	54 53		47 70		30 89	133 22
Kalamazoo, First	51 75	50	243 77		450 00	795 52
Kalamazoo, Third	29 52	70	50	42 06	35	228 58
Kalamazoo, Fourth ..		18 87			18 88	37 75
Moddersville	8 17					12 88
Muskegon, First	30 75	70 08	191	72 87		364 70
Muskegon, Third	17	3		9		29
New Era	30	25	12 25		11	78 25
Portage	9 64	2 22	8 08		3 39	23 33
Rehoboth	11 25				1 75	13
South Haven	1					1

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Women's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF GRAND RIVER. (Continued.)						
Spring Lake	109 80	27 25	64	35 40	42 75	279 20
Twin Lakes	16	15				31
Vogel Center						
Classical Mission Fund	775					775
Classical Union			26 54			26 54
	3519 27	1035 82	1556 60	647 33	1186 91	7945 93
CLASSIS OF GREENE.						
Athens, First	25	1 66	56 67	10		93 33
Catskill	477 35	126 34	221 36		28	853 04
Coxsackie, First	11 22	9 50	20 12			40 84
Coxsackie, Second	118 81	23 26	128 57		19 32	289 96
Kiskatom	12		40			52
Leeds	24 34			7 70		32 04
Classical Union			13			13
	668 72	160 76	479 71	17 70	47 32	1374 21
CLASSIS OF HOLLAND.						
Beaverdam	34 45	29 90		18 50	3	85 85
Cleveland, Second	19 55	53	115 75		13	201 30
Drenthe						
East Overisel	5 30	26 48				31 78
Ebenezer	12 62	34 06	36 60		8 06	91 34
Gelderland	5 11					5 11
Graafschap	102 07		9 60		23 54	135 21
Harlem						
Hamilton		53 50	34 56		37 22	179 37
Holland, First	99 18	125	64 62	82 50	228 50	599 80
Holland, Third	1168 28	325 58	203 23	112	60	1869 09
Holland, Fourth	22 34		28 75	28	43	122 09
Jamestown, First	235 63	175 03	48 75			459 41
Jamestown, Second	51 33	31 46	12 50		6 82	102 11
North Blendon						
North Holland	88 05	123	57 95		220	489
Overisel	421 51	531 31	173 50	7	379 06	1512 40
Saugatuck						
South Blendon	11 50	59 50	42 75	7	5	125 75
Three Oaks						
Vriesland	300 20	193	74 39			567 59
Zeeland, First	404 70	297 25	297 62	272 15	90	1361 72
Zeeland, Second	575	278 01	240 85	220	260	1513 86
Zeeland, A. M. Ass'n.					700	700
Town Hall, Holland						11
Holland Center		13 39				13 39
Pine Creek S. S.		13 36				13 36
Hay Stack, Mtg. Holland	42 05					42 05
Beechwood S. S. Holland		6 71				6 71
Classical Union			26 54			26 54
	3652 97	2380 54	1467 95	747 15	2017 22	10265 83
CLASSIS OF HUDSON.						
Claverack, First	29 04	10 90	76 55		25 38	141 87
Gallatin	26 47	6 72	8			41 19
Germantown	96 70		43 29	8 25	12 60	160 84
Greenport	38 60	7 17	60			105 77
Hudson	191 28	54 89	278 13	131 26	59	714 56
Lilithgo	128 51	5	40			173 51
Livingston Memorial	9		30		2	41

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Woman's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF HUDSON. (Continued.)						
Mellenville	22 19		10 35		8 40	40 94
Philmont	252 18	50 75	152	38		492 93
Upper Red Hook	74 82		80 42			155 24
West Copake		10				10
Classical Union			29 14			29 14
	868 79	145 43	807 88	177 51	107 38	2106 99
CLASSIS OF ILLINOIS.						
Bethany	300 19		63 61	13 30	14 50	391 60
Fairview	64 70	35 85	108 03	27 30	150	386 38
Irving Park	145 16	30	130		14 21	319 37
Manito	1 46		1 05			2 51
Northwestern	44 15				10	54 15
Norwood Park	126 65		22 50	15	18 50	182 65
Pekin, First						
Pekin, Second	22 20				5	27 20
Pennsylvania Lane	1 10	5 95		15		22 05
Raritan		12	10		8 29	30 29
Spring Lake	3 54					3 54
Summit	25 40	31 17	8		67 90	132 47
Trinity	56 30		5			61 30
	790 85	114 97	348 19	71 10	288 40	1613 51
CLASSIS OF IOWA.						
Alton	1307 65	63 94	156 41	65	76 18	1669 13
Archer						
Bethel (Leota)	138 25	52 51	3 25		5	199 01
Boydton	151 31	55 30	73	139 50	35	454 11
Carmel	29 49	14 65			14 10	58 24
Churchville				25		25
Clara City	17 38	12 18	20	21		70 56
Free Grace	50	30	110		54 39	244 39
Friesland						
Holland, Neb.	207 26	121	176 50		466 12	970 88
Hosper	165		55			220
Hull	171 15	143 31	105	155	20	594 46
Le Mars	6		5		2 60	13 60
Luctor	143 21	50 46	45 90	70	17 55	327 12
Maurice	134 51	28	94 60	120 06		377 16
Newkirk	84 58	241 84	193 57	94 77	79 30	694 06
Orange City, First ..	446 96	30 88	129 70	220	71	898 54
Pella, Neb.			11 75		16 93	28 68
Rock Valley	32 40	44 85	72		18	167 25
Roseland	40 50		5		21	66 50
Rotterdam	19 25	3		8	16	46 25
Sandstone	2 38			7 82	2 45	12 65
Sheldon	6 18		5 50		2	13 68
Silver Creek	25 08	9 30		8		42 38
Sioux Center, First ..	216 06	173 27	319 78	233	45	987 11
Sioux Center, Central	24 81	39 60	36 17	116 26		216 84
Spring Creek		4				4 00
Volga	1 63	5 89			3 97	11 49
Sioux County Churches	587 06				1531 28	2118 34
Pipestone		9				9
	4008 10	1132 98	1618 13	1283 40	2497 87	10540 48
CLASSIS OF KINGSTON.						
Bloomingtondale	3		20		5	28
The Clove	102 70	40	57 06	33 47	21 85	255 08
Dashville Falls	2					2
Gardiner	7		21 15			28 15

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Woman's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF KINGSTON. (Continued.)						
Guliford	6		21 57			27 57
Hurley	41 60		32 75		10	84 35
Kingston, Fair St.	40 67	40	35		60 01	175 68
Krumville	2 93			13 59		16 52
Lyonsville	14 36	5	46 50	34 24		100 10
Marbletown	5				4 50	9 50
Marbletown, North	155 68	2 11	80 43	18	34 84	291 06
New Faltz	58 69	2 50	42 08	12 52	3 66	119 45
Rochester	46 20	10				56 20
Rosendale						
Rosendale Plains	1 15	2 50	28 50			32 15
St. Remy			13			13
Classical Union						
	486 98	102 11	398 04	111 82	139 86	1238 81
N. CLASSIS OF LONG ISLAND.						
Jamaica	657 79	56 82	290 17	459 24	60 35	1524 37
Newtown	29 28	69	12			110 28
Oyster Bay	19 04	26	37 50	20 15		102 69
North Hempstead	10 75		20	5	10	45 75
Williamsburgh		30	214			244
Astoria	156 12	50	152 48	2 85	149 62	511 07
Flushing	87 52	40	30		10	167 52
Brooklyn, Kent St.	25 06	33 96	161 61	25	4 78	250 41
South Bushwick	10	10	16 25		7	43 25
Astoria, Second						
East Williamsburgh	23 48	34 70	93 25	10	34 89	196 42
Queens	10				2 50	12 50
Brooklyn, Ger. Evang.	13 30				7 05	20 35
Sayville						
Locust Valley	15 47	80	5			100 47
College Point	7 50	8	58			73 50
Long Island City, First ..						
Bushwick	10				5	15
Jamaica, Ger. Evang.						
Hicksville	10					10
Newtown, German	82 10		25			107 10
Steinway	12	6				18
Church of Jesus		5	2 50			7 50
New Hyde Park	2 37		64			2 37
Sunnyside						64
Classical Union						
	1181 78	449 48	1186 76	522 24	291 29	3631 55
S. CLASSIS OF LONG ISLAND.						
Brooklyn, First	496 26		602 25		712 50	1811 01
Flatbush	727 26		709 30		150	1586 56
Grace		61 20	45		24	130 20
New Utrecht	98 76	205 15	192			495 92
Gravesend	47 78	88 90	222 19			353 87
Flatlands	36 79	70 48	66 47	15	30	218 74
New Lots						
East New York	26		45	50		121
Brooklyn, South	148 85	110	120		45	423 85
Brooklyn, Twelfth St.	35 45	43 59	176 04		10	265 08
Brooklyn, Bethany	15 52	82	75	100		272 52
Brooklyn, On the Heights.	2305 76		1026	150		3481 76
New Brooklyn	30					30
Flatbush, Second	3					3
Canarsie	32					32

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Woman's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
S. CLASSIS OF LONG ISLAND. (Continued.)						
St. Thomas, D. W. I.		5 25				5 25
Ocean Hill						
Edgewood			10			10
Ridgewood	3 50					3 50
Greenwood Heights	5 85		7			12 85
Bay Ridge	55 88		101 50	6 50		163 88
German American			4 59			4 59
Woodlawn		18				18
Classical Union			45			45
	4068 66	684 58	3450 34	321 50	971 50	9496 58
CLASSIS OF MICHIGAN.						
Grand Rapids, Bethany	44 37	93 44	111	63 51	57	369 32
Kalamazoo, Bethany	23 02	19 06			12 52	54 60
Bethel		5 15				5 15
Britton	4 19		2			6 19
Centreville			5			5
Constantine	6		10 50		5	21 50
De Spelder						
Grand Rapids, Grace	20	50	38 30	10	35	153 20
Grand Haven, Second	8 95	60	60		10	138 95
Grand Rapids, First	265 58		60	55	10	390 58
Holland, Hope	72 18	126 90	118 91			317 99
Kalamazoo, Second	118 66	92 45	218 25		756	1185 36
Macon	3					3
Muskegon, Second	26		70		5	101
South Bend						
South Macon						
Classical Union			28 55			28 55
	591 95	447	725 51	128 51	890 52	2783 49
CLASSIS OF MONMOUTH.						
Freehold, First	29 09	3	35 13			67 22
Holmdel	81 50	13 18	31 50			126 18
Middletown	13 20	2 50	43 21		11 95	70 86
Freehold, Second	137	45 78	70 50			253 28
Keyport	9	13			2 50	24 50
Long Branch	4 15	13 83	5			22 98
Colts Neck	7 80		20 87			28 67
Asbury Park	50 48	13	50		9	122 46
Red Bank	15 81		5 47		2 45	23 73
Classical Union			14 07			14 07
	348 01	91 29	288 75		26 90	753 95
CLASSIS OF MONTGOMERY.						
Amsterdam, First	28	49 17	80 46			157 62
Amsterdam, Trinity	8 86	15	22			46 86
Auriesville	3		5 76		3 82	12 57
Buffalo	6 40	5	6			16 40
Canajoharie			19 52			19 52
Cicero						
Columbia	2					2
Cranesville						
Currytown	10 25	3 76	11 58			25 59
Ephrata						
Florida	22	9	9 68	33		73 68
Fonda	41 62	17 50	51 52			110 64
Fort Herkimer						

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Women's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF MONTGOMERY. (Continued.)						
Fort Plain	22 63	30	69 63			122 26
Fultonville	11	30	7 86			55 86
Glen	20				24 20	44 20
Hagaman	55 56		51 56			107 12
Herkimer	25	9 31	19			53 31
Johnstown	9		30 89	8		47 89
Manheim			5			5
Mapletown		5	10		5	20
Mohawk						
Naumburg						
Owasco	15		10			25
Owasco Outlet			5			5
St. Johnsville	15 60	95	72	5		187 50
Sprakers	5 49		2 01			7 50
Stone Arabia						
Syracuse, First	5	20	160 92		4	189 92
Syracuse, Second	42	10	15			67
Thousand Islands	5	3 50				20 50
Utica	69 76		74		6 40	150 16
West Leyden	11 60		53 25			64 75
Classical Union			10			10
	434 57	302 24	813 62	46	50 42	1646 85
CLASSIS OF NEWARK.						
Belleville	41 39	37 88	148 99			228 26
Newark, First	35 24		55			90 24
Irvington	18 36		10	7 47		35 83
Newark, N. Y. Ave.		29 36	178 37	10 25	5	222 98
Franklin	5 52		15 50			21 02
Newark, North	4833 25	524 80	2119 52	35	957	8529 57
Newark, West	5	3				8
Newark, Clinton Ave.	783 92		495 10	6	25	1310 02
Newark, Trinity	6 14	30	60			96 14
Linden	18 01					18 01
Newark, Christ	8 06		100			108 06
Brookdale	40	8 08	6 45			54 53
Orange, First	238 36	30	307 45		45	620 81
Plainfield, Trinity	127 69	77 80	177 11	37	68 52	488 12
Plainfield, German						
Montclair Heights	24 65	15 20	23			62 85
E. Orange, Hyde Park	77 35	50	36 65			164
	6322 94	808 12	3733 14	95 72	1100 52	12058 44
CLASSIS OF NEW BRUNSWICK.						
New Brunswick, First	102 35	188 32	194 80		50	535 47
Six Mile Run	305 09	34 19	57 85		53	450 13
Hillsborough	47 82	10 60	128 75	35 50	44 66	267 33
Middlebush	66 49	15	30			111 49
Griggstown	15 80	2 50	31			49 30
New Brunswick, Second	412 68		145 90		93	651 58
Bound Brook	15 28	2 60	29 85			47 68
New Brunswick, Third						
East Millstone	13 21	7 25	29			49 46
Metuchen	132 13	28 33	143 60			302 06
N. Brunswick, Suydam St.	439 71	35 51	204 50			679 72
Highland Park	11 07	1 50	26			38 57
Spotswood	21		25		2	48
Classis				132 80		132 80
Classical Union			29 21			29 21
	1582 63	323 70	1075 46	168 30	242 66	3392 76

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Woman's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF NEW YORK.						
Collegiate	12016 91	192 62	7444 98	1744 15	535 39	21934 05
Collegiate, Thirty-fourth Street.....	55	50	80 26		20	205 26
Collegiate, Knox Memorial.....	268 61	75 72	10	2	99 80	456 13
Collegiate, Vermilye Chapel.....			10		40	50
Harlem Collegiate	422 30	440	758 58	35	25	1680 88
South	799 12		230			1029 12
Manor Chapel			50			80
Staten Island	41 31	30	104	24 70		240 01
Bloomington			26			26
Madison Ave.	764		1445	10	10	2229
German Evang. Mission.....	50				10	60
Huguenot Park	15					15
Mott Haven	19 49		10			34 49
High Bridge, Union.....	173 98	2 25	301 10	25	5	502 33
Fourth, German	145 89		115	17	16 96	294 85
Avenue B, German.....						
Brighton Heights	334 50	36 65	96 95	12		480 10
Sixty-Eighth St., German ..						
St. Peter's, Ger. Evang.....						
Grace	10	60	10			80
Hamilton Grange	27 87		111		3	141 87
Comforter	7 80	15				22 80
Anderson Memorial	39	3 24	17 71			59 95
West Farms	16	6				22
Fordham Manor	54 35	10	40			104 35
Bethany Memorial	35	130	49 43		10 02	224 45
Prospect Hill	8	18 68	20			46 68
Melrose, German	12					12
Mariner's Harbor						
	15316 13	1140 16	10930 01	1869 85	775 17	30031 32
CLASSIS OF OKLAHOMA.						
Clinton		5				5
Colony	44 21		5 20			49 41
Fort Sill			20			20
Arapahoe	35 85	18	7 10			80 95
Cordell	15					15
Gotebo						
Thomas	30					30
Sandham Memorial	23 86	4				34
Horton Memorial	1 50					23 86
						1 50
	150 42	27	32 30			209 72
CLASSIS OF ORANGE.						
Bloomington						
Callicoon	15 50					15 50
Caraville						
Cuddebackville	7	2				12
Port Jervis, Deer Park.....	79	50	47 50		3	176 50
Ellenville	65 32	15	35	5 32		120 64
Fallsburgh	22 50		15 46			37 96
Grahamsville	11					11
Kerhonkson	10 45					10 45
Mamakating	21					21
Minisink						
Montgomery	288 20		18			306 20
Newburgh	201 94	100 89	171	50		498 39
New Hurley	6 20				24 56	30 76
New Prospect	40	10 80	75	7 67		133 47
Port Jervis, Second						
Shawangunk	32 10		5		23 83	60 93

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Women's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF ORANGE. (Continued.)						
Unionville			2			2
Walden	107 08	15	76 75			198 83
Wallkill Valley	23 55	5	70 43		5	103 98
Walpack, Lower			5			5
Walpack, Upper	3 50					3 50
Warwarsing						
Classis	4				58	4 58
Classical Union			11 50			11 50
	938 34	198 69	532 64	62 99	56 97	1789 63
CLASSIS OF PARAMUS.						
Acquackanonk	738 53	200	329 50	65		1333 03
Centerville	20	34 03	11 02			65 05
Clarkstown		3 33	15 54			18 87
Clifton	22	7	18 25			47 25
Garfield			5			5
Glen Rock	5 64					5 64
Hawthorne						
Lodi, First	10					10
Lodi, Second						
North Paterson		10				10
Nyack	194 48	45 21	364 79		22 37	626 85
Paramus	43 23	50 59	23 10			116 92
Pascack	98	16	40 17		5 03	159 20
Passaic, First Holland	37 65	125	27		25	214 65
Passaic, North	370 93	69	139 05			578 98
Paterson, Broadway	73 30	20	44			137 30
Paterson, First Holland	29		5			34
Paterson, Second	23 20	26 44	60			*109 64
Piermont		11 50	33 15			44 65
Ramapo	50	5	30			85
Ridgewood	191 15	10	145	24 85		371
Saddle River	12 82	9 47	5			27 29
Spring Valley, N. Y.	120 53	33 91	129 91			284 35
Tappan	12 18		75 32		13 50	101
Warwick	323 15	67 76	126 37		87	604 28
West New Hempstead	38 07	8 22	20 28	13 50		80 07
Wortendyke, Holland	22 09	15 85	4 50			42 44
Wortendyke, Trinity	10		44 26			54 26
Waldwyck Mission	2 30					2 30
Classical Union			17 55			17 55
	2448 25	768 31	1713 76	103 35	152 90	5186 57
CLASSIS OF PASSAIC.						
Boonton	26 50		30			56 50
Fairfield	66 71	15				81 71
Little Falls, First	117 85	135 26	45			298 11
Little Falls, Second	37	5	20			62
Montville						
Peoples Park	25				15	40
Pompton	44 59	3 74	81 27	23 25		152 85
Pompton Plains	170 86	19 11	45 50		25 50	260 97
Ponds	29 60					29 60
Preakness	21 07		28 41			49 48
Paterson, Riverside	27 02	27 30	21 20			75 52
Paterson, Sixth Holland	74 46	78 34	27		5	184 80
Paterson, First	444 03	43 30	35		7	572 33
Paterson, Union	70	35		48 40		160 40
Wanaque	8 58		9	6 85		24 43
Wyckoff			17 05			17 05
Classical Union			10			10
	1163 27	362 05	369 43	128 50	52 50	2075 75

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Woman's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF PELLA.						
Bethany		8	9 90			17 90
Bethel	51 57	26 39			13 16	91 12
Bethlehem	5				4 89	9 89
Ebenezer	92 50		40 70	37 03		170 23
Galesburg	12 91					12 91
Killduff	11 61					11 61
Muscatine	41	9	46 80	56 25		153 06
Otley			20			20
Pella, First	671 73	84 46	170 10		118 23	1044 52
Pella, Second	107 02	5 75	384 80		515	1012 57
Pella, Third	152 01	55 03	131	82 39	38 06	468 49
Pella, Fourth	20 70		11	24 85	5	61 55
Sully	20 50		19 95		8 11	48 56
Zendings Fest	203 31				70 03	273 34
	1389 96	188 63	834 25	200 52	772 48	3385 74
CLASSIS OF PHILADELPHIA.						
North and Southampton.....	114 60	24 14				138 74
Harlingen	44 64	1 55	102 50	18 50		167 19
Neshanic	35 50	27	40		5	107 50
Philadelphia, First	122 22	6 11	60 27		86	273 60
Philadelphia, Second						
Philadelphia, Fourth	200				50	250
Blawenburgh	26 84	8 56	1 78			50 18
Stanton	27 73	6 69	6	4		44 42
Clover Hill	2 50	2			9	13 50
Rocky Hill	30 78	5	17 24			53 02
Philadelphia, Fifth		40	20	5		65
Addisville	48 50	10	4 25			62 75
Three Bridges	48 80	15 69	26 05		5	95 54
Talmage Memorial	5 15	50	10		5	70 15
Philadelphia, South						
Wilhelmina, Md.	3 78					3 78
Philadelphia, Bethany	10					10
Orangeburg, Grace	1				50	1 50
Magnolia, Bethsaldia						
Shiloh, S. C. Bethel						
Timmons ville, S. C. Zion						
Florence, S. C. All Souls						
Classical Union			7 46			7 46
	722 04	196 74	308 55	27 50	159 50	1414 33
CLASSIS OF P. PRAIRIE.						
Alexander	50				10	60
Balleville	100		25		12	137
Baker	16	2 70			5	23 70
Clara City, Bethany	90				20 13	110 13
George, Bethel	20 85		11 21		5	37 06
Buffalo Center	64 56	6			15	75 56
Cromwell Center	36 80			60	5	111 80
Dempster	5	10 50			5	20 50
Ebenezer	130	6 70			10	146 70
Ellim	20					20
Forreston	75		25		28	128
George, Hope	31					31
Belmond, Immanuel	88 09	20 53		23 32	45 20	177 14
Logan	5		5		11 02	21 02
Monroe, Ia.	68 50	4 25			10 45	83 20
Monroe, S. D.	20					20
North Sibley	46	6 48	5		16 16	72 64
Parkersburg	214 37	30 24	55		10	309 61

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Woman's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF P. PRAIRIE. (Continued.)						
Peoria	33 42	5	10		7 10	55 42
Ramsay	30					40
Salem	32					32
Silver Creek	405		43 29	24 91	30	503 20
Washington	68		19 33	14 33	9 12	110 78
Wellsburg	75				30	105
Zion	69 05		3 50		10	82 55
Zoar					2 57	2 57
Stout, Ia.	9 88	5				14 88
	1802 52	97 40	202 33	122 56	306 65	2531 46
CLASSIS OF POUGHKEEPSIE.						
Poughkeepsie, First	500	50	272 36			822 36
Poughkeepsie, Second	40 50	25	242 50			308
Fishkill	60 75		37 15			97 90
Hopewell	32 28		23 10			55 38
New Hackensack	26		38 35			64 85
Rhinebeck	9 65	26 15	100 70	30 45		166 95
Fishkill-on-Hudson	31 40	30	65 32			126 72
Hyde Park						
Glenham	5	3				8
Cold Spring						
Millbrook	144 21		106 13			250 34
Classical Union			35			35
	849 79	134 15	921 11	30 45		1935 50
CLASSIS OF RARITAN.						
Raritan, First	140 22	60 19	21		77 25	298 66
Readington	16 67	43 89	55			115 56
Bedminster	96 40		73			169 40
Lebanon	26 16	4 49	10			40 59
Rockaway	6		3 95		5	14 95
North Branch	56 95		91 30			148 25
Raritan, Second	202 48	86 71	388 66			677 86
Peapack	20		55			70
South Branch	31 51	9 81	55	21	8 01	125 33
Raritan, Third	66 33	17 12	57 89		42	183 34
Pottersville	14 32		30			44 32
High Bridge	40 17	48 73	4 63			93 53
Annandale	6 75	4 08	2 70			13 53
Raritan, Fourth	7				3	10
New Center M. Soc.	25					25
	755 96	274 96	843 13	21	135 26	2030 31
CLASSIS OF RENSSELAER.						
Blooming Grove	10		4		1	15
Castleton, Emanuel	25		39 25			64 25
Chatham	34	81	83	5	38	241
Ghent, First		25	145 16		4 95	175 11
Ghent, Second	46 70	17 30	37 60		10	111 60
Greenbush	63 46		82			145 46
Kinderhook	390 46	160	99		31 70	671 16
Nassau	47 50	10 50	54 50		12	124 50
New Concord						
Rensselaer, First	35	4	38 20			77 20
Schodack		9 40	46 74			56 14
Schodack Landing	17 50	12 36	10			39 86
Stuyvesant	17 77		92 14			109 91
Stuyvesant Falls	5				1	6
Classical Union			12 50			12 50
	692 39	309 56	744 09	5	98 65	1849 69

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Woman's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF ROCHESTER.						
Abbe	16	80	32	9 57	21 03	158 60
Arcadia	6 75		18			24 75
Brighton	15	40	49			104
Cleveland, First	7 40	33 81	19 52		8 92	69 65
Clymerhill	128 70	61 87	80	19 63	12 25	302 45
East Williamson	185 28	110	40	85 07	30 11	450 46
Interlaken	11		95 15	19 03		125 18
Lodi	25	9	63 15	5 12	3	105 27
Marion	28 11	111 90	59	44 04	18 20	261 25
New York Mills		5	30			35
Ontario	12 10	12 67	17 24	8 70		50 71
Palmyra	23 95		39 30			63 25
Pultneyville	11 30	22 60	30			63 90
Rochester, First	60	120	30		6	216
Rochester, Second	22 63	38	32		10 15	102 78
Tyre	9 75					9 75
Classical Union			8			8
	562 97	644 85	642 36	191 16	108 66	2150
CLASSIS OF SARATOGA.						
Boght	9		9 63			18 63
Buskirk's Bridge	60 50	4 07	25 30	13		102 87
Cohoes	238 95		55	295 90		589 85
Easton	2	75	4			6 75
Fort Miller			5			5
Gansevoort	5		21	13		39
Greenwich	105	31 05	75 16	20		231 21
Northumberland	28 46		35	7 51	7 50	78 47
Saratoga	28 45	16	5			49 45
Schaghticoke						
West Troy, North		35	128 82			163 82
Wynantskill	56 60		59 50	7		123
Classical Union			8			8
	533 86	86 87	431 41	356 41	7 50	1416 05
CLASSIS OF SCHENECTADY.						
Altamont	6 80		34	5	6	51 80
Amity			39			39
Glenville, First	23		84			107
Glenville, Second	23 89	6 03	80 26			110 17
Helderberg	14 63		51	15		80 63
Lisha's Kill	13		50 50			63 50
Niskayuna	103 94	49 37	121 40			274 71
Princtown	7 80		30			37 80
Rotterdam, First	22 38	10 61	37 67			70 68
Rotterdam, Second	23 50		24			47 50
Schenectady, First	209 37	25	205 10		15	454 47
Schenectady, Second	35		84		44 65	163 65
Schenectady, Mt. Pleasant	20 59	25	34		20	99 59
Schenectady, Bellevue	62 81	17 05	143 70		15 13	238 69
Classical Union			54 64			54 64
	566 71	133 06	1073 26	20	100 78	1893 81
CLASSIS OF SCHOHARIE.						
Beaverdam	4			10 14		14 14
Berne, First	26		35 25	32 50	7	103 75
Breakabeen	12		1 50			1 50
Central Bridge			8			20
Cobleskill	10		1 66			11 66

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Women's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF SCHOHARIE. (Continued.)						
Eminence						
Gallupville						
Gilboa			29 33			29 33
Grand Gorge	6 60				4 87	11 47
Howe's Cave	3 50		2 50			6
Lawyersville	5 98	7	49 50			62 48
Middleburg			15		3 35	18 35
North Blenheim	4					4
Prattville	7 93	2 07			3	13
Schoharie	34 61	40	16 60			91 21
Sharon	7 32		10 62			17 94
South Gilboa						
Classical Union			13 35			13 35
	121 94	49 07	186 31	42 64	18 22	418 18
CLASSIS OF ULSTER.						
Blue Mountain	7 05		9			16 05
Comforter	7 24	20 36	10 50		3 55	41 65
Esopus	13 10		17 43		5 22	35 75
Flatbush	5 04	5 63	60 23			70 90
Jay Gould Memorial	1993 02		5			1998 02
Katsbaan	53 22	3 45	34		10	100 67
Kingston, First	101 43	52 65	177 76			331 84
Port Ewen	13 40	8 27	8 10			29 77
Plattekill	32		15		3	50
Saugerties	81	30	69 50			180 50
Shandaken	21					21
Shokan	38	6			11	55
Stewartville						
West Hurley						
Woodstock	4 50		51			55 50
Church of the Faithful			2		30	32
Classical Union			12 45			12 45
	2370	126 36	471 97		62 77	3031 10
CLASSIS OF WESTCHESTER.						
Bronxville	177 99	75 55	211 37		628 74	1093 65
Cortlandtown	19 38	5 45	3 35			28 18
Greenburgh		1 50				1 50
Greenville	2 77					2 77
Hastings						
Mount Vernon	98 67	45	180 69	114 87	35 47	474 70
Yonkers, Mile Square	60	15	3			78
Yonkers, Park Hill	137 42	19 62	234 13		60	451 17
Peekskill	17 45	8	10			35 45
Tarrytown, First	106 38	*35	71 03	34 25		246 66
Tarrytown, Second	50	35	87	39	25	236
Unionville	10					10
Yonkers, First	31 53		39 34		10 50	81 37
Classical Union			27 51			27 51
	711 59	240 12	867 42	188 12	759 71	2766 96
CLASSIS OF WISCONSIN.						
Alto	234 88	108 23	95 90	124 25	350	913 26
Baldwin	16				5	21
Cedar Grove	93 50	141 72	163 24	100 75	112 60	611 81
Chicago, First	5	227	75	30	67 50	404 50
Danforth	15 25		52		90 09	157 34

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Woman's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
CLASSIS OF WISCONSIN. (Continued.)						
DeMotte	19	1				20
Dolton	13 11					13 11
Ebenezer	48 71		50		26 93	125 64
Englewood, First	80 34	91 89	35	10	144 90	362 13
Englewood, Second		100		16		116
Forestville	1 95				3 08	5 03
Franklin	5 42	13 26				18 68
Fulton	123 25	60	90	52 46	16 51	342 22
Gano	5 50	113 80	94 50	52	35	300 80
Gibbsville	127 55	59 34	162 25	135 90	26 51	500 55
Goodland	11 90				1 75	13 65
Greenbush	4 65					4 65
Greenleafston	110 79	69	97 60		76	353 39
Hingham	59 62	13 50	26			99 12
Hope	39 78				9 43	49 21
Koster	30 85				18 80	49 65
Lafayette	9 50		21 35	11	5	46 85
Lansing	39	61 45	10	33	46	189 45
Milwaukee	121 50	135	160	26 10	115	557 60
Oostburg		15	93 90	16 67	7 33	132 90
Randolph Center	104			36	23 50	163 50
Roseland, First	947 16		20	25	1400	2392 16
Sheboygan Falls	7 79		8		4 59	20 88
South Holland	300 35	30		81	45	456 35
Waupun	33 25	53 51	80 17			166 93
Mission Festival, Sheboygan Co.....	60 61				30 31	90 92
	2670 21	1293 70	1324 91	750 13	2659 83	8698 78

FROM INDIVIDUALS NOT THROUGH CHURCHES.

Daughters of Rev. E. R. Atwater	\$50	In memoriam C. L. W....	325
"A"	20	In memory of Rev. John M. Van Doren	100
Rev. and Mrs. Geo. M. S. Blauvelt	810 18	Lena Jabaaf, dec'd.....	15
Mrs. Emma L. Blauvelt..	10	"Kingston, N. Y.".....	175
Mrs. Lillie Scudder Beall.	100	Rev. and Mrs. G. Koolker	10
Rev. P. G. M. Bahler....	5	Miss M. B. Labagh	10
Geo. W. Carpenter, Jr...	40	Miss Agnes N. Lake.....	60
Simeon B. Chapin	50	Miss S. M. Lansing	10
Cash	25	Anna D. Le Fevre and Sarah M. Deyo	15
Cash	10	Rev. B. W. Lemmenes ..	6
Cash	18	Mrs. R. V. Z. Macleish ..	20
Cash	10	Rev. Willmer MacNafr....	5
Cash	10	Mrs. C. A. Mapes	35
C. O. E.	100	Miss Laura C. McDowell..	5 64
Miss Mary H. Coats	10	Phebe G. Clough Memorial	86
Rev. Henry N. Cobb, D. D.	90	Rev. E. Rothesay Miller.	1200
Sanford E. Cobb	100	Miss Myra Moffat	25
Mrs. O. E. Cobb	20	Miss Anna Mouw	1
Miss Mary Conover	50	Rev. H. D. B. Mulford, D. D.	50
John Debbink	20	New Brunswick, N. J. Theol. Sem., Soc. of Inquiry	105
Rev. Floyd Decker	3	Mr. and Mrs. G. D. Nevius ..	10
De Heldenwereld Fund...	131 07	Miss N. H. Peters	20
Estate Mary Vander Veer Dusinberre	25	Rev. P. T. Phelps	5
John Duven	5	Mrs. J. H. Raven	25
Miss D. M. Douw	5	Miss Relley	1
Mrs. W. Elfrink	15	Mrs. C. Rosendale	1
Rev. J. Elmendorf, D. D..	25	Mr. and Mrs. S. D. Scudder	25
E. P. C.	5 50	Miss Anna R. Slingerland	10
Miss A. V. W. Fisher	65	Rev. John G. Smart	10
A friend	1	Mrs. J. W. Te Paske.....	5
A friend	40	Thank offering on Wednesday Day	10
A friend	10	Two Sisters	30
A friend	20	Mrs. N. H. Van Arsdale..	5
A friend	30	R. Vander Molen	6
A friend	225	Frank R. Van Nest	5
A friend	30	Miss Katharine Van Nest.	10
A friend	1	Mr. M. Van Westenbrugge	25
A friend	100	Mrs. M. Van Westenbrugge	22 50
A friend	2	Rev. W. H. Vroom, D. D.	35
A friend of Missions.....	5	Western Theol. Sem., Profs. and Students....	116 50
A friend, New Jersey....	350	Mrs. Hermina Weys	6
Two friends	200	Mrs. Samuel M. Woodbridge	25
Rev. and Mrs. J. G. Gebhard, D. D.	12	Rev. S. M. Zwemer, D. D.	25
Rev. A. J. Hageman	20		
Cornellus Hartley	8		
R. Hemmes	2		
Rev. Louis Hieber	2		
Rev. J. Hoekje and family	5		
Holland, Mich., Hope College, Y. M. C. A.....	40		
Miss Elizabeth P. Ingraham	5		

\$5627 39

FOREIGN MISSIONS.

MISCELLANEOUS.

Income from Security Fund	\$2185
Income from other Funds	2450 93
Sundries	56 42
	<hr/>
	\$4692 35

LEGACIES.

Estate of Catherine E. Hageman	\$2500
Thomas Elliott	33 33
Gerradina Stobbelaar	50
	<hr/>
	\$2583 33
Less expenses	\$130 20
And amount invested by order of the Board.....	2369 57
	<hr/>
	2499 77
	<hr/>
	\$83 56

RECEIPTS OF CLASSES

CLASSES OF SYNOD OF	Churches and Men's Societies	Sunday Schools.	Woman's Board and Y. P. Soc's.	Special.	Arabian Mission.	Total.
ALBANY.						
Albany	3260 59	125 50	1463 24	679	380 25	5908 58
Greene	668 72	160 76	479 71	17 70	47 32	1274 21
Montgomery	434 57	302 24	813 62	46	50 42	1646 85
Rensselaer	692 39	309 56	744 09	5	98 65	1849 69
Rochester	562 97	644 85	642 36	191 16	108 66	2150
Saratoga	533 86	86 87	431 47	356 41	7 50	1416 05
Schenectady	566 71	133 06	1073 26	20	100 78	1893 81
Schoharie	121 94	49 07	186 31	42 64	18 22	413 18
Ulster	2370	126 36	471 97		62 77	3031 10
Total.....	9211 75	1938 27	6305 97	1357 91	874 57	19688 47
NEW YORK.						
Hudson	868 79	145 43	807 88	177 51	107 38	2106 99
Kingston	486 98	102 11	398 04	111 82	139 86	1238 81
North Long Island.....	1181 78	449 48	1186 76	522 24	291 29	3631 55
South Long Island.....	4068 66	684 58	3460 34	321 50	971 50	9496 58
New York	15316 13	1140 16	10930 01	1869 85	775 17	30031 32
Orange	938 34	198 69	532 64	62 99	66 97	1789 63
Poughkeepsie	849 79	134 15	921 11	30 45		1835 60
Westchester	711 59	240 12	867 42	188 12	759 71	2766 96
Total.....	24422 06	3094 72	19094 20	3284 48	3101 88	52997 34
NEW BRUNSWICK.						
Bergen	1507 04	306 19	854 49	844 50	159 68	3671 90
South Bergen	748 44	207 22	758 72	68 34	37 31	1820 03
Monmouth	348 01	91 29	288 75		25 90	753 95
Newark	6322 94	806 12	3733 14	95 72	1100 52	12058 44
New Brunswick	1582 63	323 70	1075 46	168 30	242 66	3392 75
Paramus	2448 25	768 31	1713 76	103 35	152 90	5186 67
Passaic	1163 27	362 05	369 43	128 50	62 50	2076 75
Philadelphia	722 04	196 74	308 55	27 50	159 50	1414 33
Raritan	755 96	274 96	843 13	21	135 26	2030 81
Total.....	15598 58	3336 58	9945 43	1467 21	2066 23	32404 03
CHICAGO.						
Dakota	694 13	82 19	281 31	239 92	89 53	1387 08
Grand River	3519 27	1035 82	1556 60	647 33	1186 91	7945 93
Holland	3652 97	2380 54	1467 95	747 15	2017 22	10285 83
Illinois	790 85	114 97	348 19	71 10	288 40	1513 51
Iowa	4008 10	1132 98	1618 13	1283 40	2497 87	10540 48
Michigan	591 95	447	725 51	128 51	890 52	2783 49
Oklahoma	150 42	27	32 30			209 72
Pella	1389 86	188 63	834 25	200 52	772 48	3385 74
Pleasant Prairie	1802 52	97 40	202 33	122 56	306 65	2531 48
Wisconsin	2670 21	1293 70	1324 91	750 13	2659 83	8698 78
Total.....	19270 28	6800 23	8391 48	4190 62	10709 41	49362 02
Grand Total.....	68502 67	15169 80	43737 08	10290 22	16752 09	154451 86

NOTE.—The Woman's Board column contains all gifts received during the year from Young People's Societies. The arrangement has been discontinued and hereafter such gifts will appear as formerly in a column of their own. It should also be noted that the Woman's Board Column contains all gifts sent to from societies, etc., including those for the Arabian Mission and other objects outside our appropriations.

FOREIGN MISSIONS.

**Receipts of the Board Since 1857, in Periods of Five Years,
With Totals and Averages.**

YEARS.	RECEIPTS.	TOTALS FOR FIVE YEARS.	AVERAGE FOR FIVE YEARS.	INCREASE.	DECREASE.
1858.....	\$16,076 87				
1859.....	25,034 61				
1860.....	30,181 58				
1861.....	34,159 26				
1862.....	28,603 17				
1863.....	42,257 36	\$134,055 49	\$26,811 10		
1864.....	35,391 18				
1865.....	82,038 22				
1866.....	55,783 75				
1867.....	*63,030 89				
1868.....	° 53,472 91	278,501 40	55,700 28	\$28,889 18	
1869.....	81,410 38				
1870.....	57,342 94				
1871.....	71,125 52				
1872.....	65,173 26				
1873.....	83,948 61	328,525 01	65,705 00	10,004 72	
1874.....	55,352 95				
1875.....	54,249 95				
1876.....	64,342 91				
1877.....	58,152 53	316,046 95	63,209 37	.....	\$2,495 63
1878.....	69,085 87				
1879.....	58,443 49				
1880.....	63,185 71				
1881.....	92,984 32				
1882.....	58,184 71	341,884 10	68,376 82	5,167 45	
1883.....	65,284 58				
1884.....	76,955 23				
1885.....	88,131 04				
1886.....	86,386 55				
1887.....	86,787 02	403,544 42	80,708 88	12,332 06	
1888.....	†109,946 11				
1889.....	93,142 24				
1890.....	117,090 14				
1891.....	116,265 45				
1892.....	112,163 69	548,607 53	109,721 50	29,012 62	
1893.....	136,688 10				
1894.....	106,571 48				
1895.....	†111,288 00				
1896.....	154,139 42				
1897.....	111,111 89	619,798 89	123,959 77	14,238 27	
1898.....	124,301 18				
1899.....	128,838 36				
1900.....	147,213 78				
1901.....	173,204 12				
1902.....	167,911 73	739,469 17	147,893 89	23,934 12	
1903.....	158,894 94				
1904.....	142,474 79				
1905.....	150,239 94				
1906.....	174,464 74				
1907.....	179,232 60	805,307 01	161,061 40	13,167 51	

*In addition \$56,500 were given by Mr. Warren Ackerman to remove the debt resting on the Board.

†In addition \$45,335.06 were given for the Endowment of the Theological Seminary in the Arcot Mission, through the efforts of Rev. Jacob Chamberlain, D. D.

‡From 1895, receipts of the Arabian Mission are included. The total amount received since 1857, for all the Missions, is \$4,617,575.03.

JUNE, 1907.

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THE BOARD OF FOREIGN MISSIONS, STATEMENT OF INCOME AND EXPENDITURE

FOR THE YEAR ENDING MAY 1, 1907.

<i>Covered by Appropriations:</i>		Income. Expenditure.
Collections		\$127,007 57
Legacies	\$2,583 33	
Less Testamentary Expenses and amount invested by order of the Board	2,499 77	
		83 56
Income from Security Fund		2,185 00.
M. Schaddelee Memorial		21 59
A. J. Schaeffer Fund		4 53
A. C. Van Raalte Mission Fund		150 00
Semelink Family Mission Fund		495 38
Trust Funds held by Board of Direc- tion		185 95
Alida Van Schaick Fund		1,500 00
J. Y. Elmendorf Fund		93 48
Paid to Amoy Mission		\$21,560 71
Paid to Arcot Mission		43,587 39
Paid to North Japan Mission		26,344 32
Paid to South Japan Mission		18,898 04
Discount and Interest		1,181 51
Loss on Sale of Securities		878 95
Home Expenses:		
Rent and Care of Office	\$1,057 50	
Salaries	7,978 40	
Account Books and Stationery ...	149 80	
Printing Annual Report	306 42	
Printing Leaflets	581 29	
The Mission Field	1,241 37	
Missionary Boxes	74 90	
Travel among Churches	466 13	
Stenographer	660 02	
Postage	372 60	
Auditing Accounts	75 00	
Legal Expenses	151 35	
Christian Intelligencer	300 00	
Missionary Conference Reports ..	39 16	
Bureau of Missions	50 00	
Typewriter Supplies	33 50	
Lantern Expenses	34 50	
Gen. Syn. Com. on Syst. Beneficence	26 33	
Exchange	40 54	
Telephone	34 30	
Messenger Service	10 70	
Office Furniture and Repairs	23 92	
Circulars, Circular Letters, etc....	61 77	
Miscellaneous	143 23	
		13,912 73
Income over Expenditure		5,363 41
		\$131,727 06 \$131,727 06

Not Covered by Appropriations:

	Income.	Expenditure.
Balance from last year	\$2,622 06	
Held for Investment last year	1,570 73	
Received during the year:		
For Arni Industrial School Endowment	221 30	
Sio-khe Hospital	556 44	
Famine Sufferers in Japan....	244 32	
Famine Sufferers in China....	5,095 71	
Other Objects	10,262 71	
Paid during the year		\$13,324 61
Invested		1,677 50
Held for Investment		75 46
Balance May 1, 1907		5,495. 70
	<hr/>	<hr/>
	\$20,573 27	\$20,573 27

Special Trust Funds:

	Income.	Expenditure.
Balance from last year	\$1,072 91	
Geo. B. Walbridge Fund	121 21	
Christiana Jansen Fund	119 77	
Joseph Scudder Fund	90 00	
William R. Gordon Fund	85 00	
E. R. Voorhees College Endowment..	400 00	
Cornelius Low Wells Memorial Fund I.	68 75	
Cornelius Low Wells Mem'l Fund II.	62 50	
Paid Board of Direction		\$330 98
Paid Mrs. W. R. Gordon		40 00
Paid for support of Native pastors in India		191 66
Balance		1,457 50
	<hr/>	<hr/>
	\$2,020 14	\$2,020 14

JUNE, 1907.

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THE BOARD OF FOREIGN MISSIONS.

BALANCE SHEET MAY 1, 1907.

ASSETS.

Cash \$5,420 10

Investments:

Railroad Bonds \$66,000

Bonds and Mortgages 96,526

162,526

Remsen Estate 2 42

P. I. & M. K. Neefus Fund 275

Advances to Missions for year beginning May 1, 1907. 17,828 77

\$186,052 29

LIABILITIES.

Loans \$6,440 10

Mission Treasurers' Drafts 16 65

Gifts for objects outside the appropriations 5,495 70

Missionaries' Special Deposits 16 43

Security Fund 56,000

Trust Funds 108,983 96

Surplus 9,099 45

\$186,052 29

FOREIGN MISSIONS.

THE BOARD OF FOREIGN MISSIONS.

LOANS.

Woman's Board of Foreign Missions.....	\$2,017 60	
Woman's Board of Foreign Missions	422 50	
The Arabian Mission	4,000	
		<hr/> \$6,440 10

SECURITY FUND.

	Par Value.	
29 First Mortgage Bonds, Illinois Central R. R. Co...	\$29,000	
6 First Mortgage Bonds, Lehigh Valley Ry. Co....	6,000	
12 First Mortgage Bonds, West Shore R. R. Co.	12,000	
6 General Mortgage Bonds, Central N. J. R. R. Co.	6,000	
3 Manhattan Railway Co.	3,000	
		<hr/> \$56,000

TRUSTS FUNDS.

Special:

Geo. B. Walbridge Fund for Ministerial Education in India		
Bond and Mortgage on Real Estate.....		\$5,000
Christiana Jansen Fund for support of Students in Arcot Theological Seminary, India		
Bond and Mortgage on Real Estate.....		5,000
Joseph Scudder Scholarship in Arcot Theological Seminary		
Bond and Mortgage on Real Estate.....		2,000
William R. Gordon Fund		
Bond and Mortgage on Real Estate.....	\$2,000	
Cash	45	
		<hr/> 2,045
Elizabeth R. Voorhees College Endowment		
Bonds of Reading Co. & R. P. C. & I. Co.....	10,000	
Cash	1,412 50	
		<hr/> 11,412 50
Isaac Brodhead Fund for Ranipettal Hospital		
Bond and Mortgage on Real Estate.....		1,000
Arni Industrial School Endowment		
Bond and Mortgage on Real Estate	2,942 50	
Cash	75 46	
		<hr/> 3,017 96
Cornellius Low Wells Memorial Funds I and II, for support of two native pastors, India		
Bond and Mortgage on Real Estate.....		5,000
Martha Schaddelee Memorial Bed in Slo-khe Hos- pital		
Bond and Mortgage on Real Estate		785
Conditional Gifts in trust		
Bond and Mortgage on Real Estate.....		14,000
		<hr/> \$49,260 46

JUNE, 1907.

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General:

A. J. Schaefer Fund		
Bond and Mortgage on Real Estate	\$194 25	
Semelink Family Mission Fund		
Bond and Mortgage on Real Estate..	\$13,300	
Cash	700	
		14,000*
A. C. Van Raalte Mission Fund		
Bond and Mortgage on Real Estate	3,000	
Alida Van Schaik Fund		
Bond and mortgage on Real Estate	30.000	
J. Y. Elmendorf Fund		
Bond and Mortgage on Real Estate..	9,934 68	
Cash	225	
		10,159 68
Legacy Fund		
Bond and Mortgage on Real Estate	2,369 57	
		59,723 50
Total Trust Funds as per Balance Sheet.....	\$108,983 96	
Dated May 20th, 1907.		

(Signed) W. H. VAN STEENBERGH.

Treasurer.

May 20, 1907.

W. H. Van Steenbergh, Esq.,

Treasurer, Board of Foreign Missions, R. C. A., New York City.

DEAR SIR:—We have examined the accounts of the Board of Foreign Missions for the year ending May 1st, 1907. All receipts and payments of money recorded in the books have been verified with the vouchers and the balance of the cash at the close of the year has been proved. All transactions recorded in the books have been examined and found correct. We have left to your Auditing Committee the verification of the mortgages and other securities, and have confined our work to an examination of the books of account and cash.

We beg to submit herewith Statements of Receipts and Disbursements, showing all funds handled by the Board. We also submit a Balance Sheet, together with itemized schedules of the liabilities, which correctly shows the condition of the affairs of the Board, according to the books.

Respectfully yours,

SUFFERN & SON,

Certified Public Accountants.

We have examined the Bonds, Mortgages and other securities of the Board, particularly set forth in the foregoing Report of the accountants, and find that they are correct in every particular, and are as mentioned in detail therein.

Dated May 20, 1907.

J. J. JANEWAY,

J. H. WHITEHEAD,

W. H. VAN STEENBERGH,

Finance Committee.

ARABIAN MISSION RECEIPTS.

MAY 1, 1906, TO MAY 1, 1907.

Syndicate of One Hundred Dollars	\$300
Syndicate of Fifty Dollars	250
Syndicate of Forty Dollars	40
Syndicate of Thirty Dollars	30
Syndicate of Twenty-five Dollars	125
Syndicate of Twenty Dollars	100
Syndicate of Fifteen Dollars	37 50
Syndicate of Ten Dollars	198
Syndicate of Eight Dollars	9
Syndicate of Five Dollars	132 50
Syndicate of One Dollar	1
SYNDICATE OF	
Second Church, Grand Rapids, Mich.	50
West End Collegiate Church N. Y. City.....	110
First Church, Somerville, N. J.	77 25
Church, Mount Vernon, N. Y.	33 52
First Church, Brooklyn, N. Y.	700
Second Church, New Brunswick, N. J.	80
First Church, Roseland, Chicago, Ill.	1,400
First Church, Jamaica, N. Y.	40
First Church, Catskill, N. Y.	28
Class of '97, Theol. Seminary, New Brunswick, N. J.	3
First Church, Flatbush, Brooklyn, N. Y.	74
Church, High Falls, N. Y.	19
Sioux County Churches, Iowa	1,400
Arabian Miss. Assn., Zeeland, Mich.	700
Marble Collegiate Church, N. Y. City	372 39
Bethany Church, Grand Rapids, Mich.	10
Church, Katsbaan, N. Y.	10
Third Church, Raritan, N. J.	42
First Church, Claverack, N. Y.	18 50
First Church, Philadelphia, Pa.	83
"Muscat Bible Shop," Hackensack, N. J.	32 50
Third Church, Holland, Mich.	60
First Church, Holland, Mich.	152
Church, Overisel, Mich.	364 90
Church, Holland, Neb.	300
Church, Fairview, Ill.	150
Church, Little Neck, L. I., (Manhasset)	10
"Bahrein Bible Shop," Flushing, N. Y.	120
Church, Oradell, N. J.	58
Church, Park Hill, Yonkers, N. Y.	55
Second Church, Kalamazoo, Mich.	750
Church North Holland, Mich.	200
Second Church, Pella, Ia.	515
Church, Shawangunk, N. Y.	20
First Church, Kalamazoo, Mich.	450
Church, Bronxville, N. Y.	628 74
Church, Alto, Wis.	350

 \$10,689 80

MISCELLANEOUS GIFTS.

Accord, N. Y., Rochester Ch.	\$3 66	Brooklyn, N. Y., 12th St., S. S.	10
Ackley, Ia., S. S.	9 12	Brooklyn, N. Y., 1st Flat-bush	76
Albany, N. Y., 1st.	200	Brooklyn, N. Y., Grace, S. S.	24
Albany, N. Y., 1st, S. S. M. Bd.	50	Brooklyn, N. Y., Flatlands, S. S.	15
Albany, N. Y., 1st, C. E. S.	25	Brooklyn, N. Y., Flatlands, M. Soc.	15
Albany, N. Y., 4th	4	Brown's Station, N. Y.	30
Albany, N. Y., Mad. Av. Friends	9	Buffalo Center, Ia.	5
Albany, N. Y., Mad. Av.	32 10	Carmel, Ia.	14 10
Albany, N. Y., Holl.	9	Cedar Grove, Wis.	95
Albany, N. Y., Holl. S. S.	8	Cedar Grove, Wis., C. E. S.	12 60
Albany, N. Y., 6th	13 15	Cedar Grove, Wis., A friend	5
Albany, N. Y., Ministers' Assn.	5	Chapin, Ia., Zion Ch.	10
Alexander, Ia.	10	Chatham, N. Y.	33
Altamont, N. Y., Bible School	6	Chatham, N. Y., C. E. S.	5
Alton, Ia.	66 18	Chicago, Ill., Bethany Ch. and S. S.	14 50
Alton, Ia., C. E. S.	10	Chicago, Ill., 1st Englewood	142 13
Aplington, Ia., Monroe Ch.	7 60	Chicago, Ill., 1st Englewood, S. S.	2 77
Aplington, Ia., Monroe and Kelsey S. S.	2 85	Chicago, Ill., Gano	30
Asbury Park, N. J.	5	Chicago, Ill., Gano, L. M. S.	5
Asbury Park, N. J., S. S.	4	Chicago, Ill., Irving Park	14 21
Astoria, N. Y., 2d	2	Chicago, Ill., Northwestern	10
Astoria, N. Y., 2d S. S.	5	Chicago, Ill., Norwood Park, S. S.	15
Aurlesville, N. Y.	3 82	Chicago, Ill., Norwood Park, Infant Class... ..	3 50
Bacon Hill, N. Y., Northumberland	7 50	Chicago, Ill., 1st, S. S.	55
Baker, Ia.	5	Chicago, Ill., 1st, Union Mission, Summit	12 50
Baileyville, Ill., S. S.	12	Chicago, Ill., Moody's Ch.	59 55
Baldwin, Wis.	5	Clara City, Minn., Bethany	20 13
Bayonne, N. J., 3d S. S.	3	Claverack, N. Y., Stone Mills S. S.	6 88
Beaverdam, Mich.	3	Cleveland, O., 1st	8 92
Belmond, Ia.	45 20	Cleveland, O., 2d, Catechs.	13
Berne, N. Y., 1st	7	Clover Hill, N. J.	9
Bloomington, N. Y., C. E. S.	5	Clymer, N. Y., Abbe Ch.	21 03
Bloomington, N. Y., 1st	1	Clymerhill, N. Y.	12 25
Boyden, Ia., L. M. S.	10	Coeymans, N. Y., S. S.	30
Boyden, Ia., S. S.	25	Constantine, Mich., C. E. S.	5
Brooklyn, N. Y., Kent St. C. E. S.	10	Coopersville, Mich.	31 06
Brooklyn, N. Y., South Bushwick	4 78	Coopersville, Mich., S. S.	30 74
Brooklyn, N. Y., St. Petri.	2 50		
Brooklyn, N. Y., 1st, Y. P. Soc.	12 50		
Brooklyn, N. Y., South, C. E. S.	45		

Coxsackie, N. Y., 2d.....	19 32	Grand Rapids, Mich.,	
Coytesville, N. J.	12 05	Grace, S. S.	15
Cromwell Center, Ia.	15	Grand Rapids, Mich.,	
Cuddebackville, N. Y.	3	Grace, L. M. S.	10
Danforth, Ill.	90 09	George, Ia., Bethel	5
Dempster, S. D.	5	Germantown, N. Y.	12 60
Detroit, Mich., 1st, S. S. .	16 45	German Valley, Ill., un-	
Dumont, Ia., Zoar	2 57	known friend	30
East Orange, N. J., S. S. .	45	Ghent, N. Y., C. E. S. .	4 95
East Williamson, N. Y. .	10 11	Ghent, N. Y., 2d	10
East Williamson, N. Y.,		Gibbsville, Wis.	25 51
S. S.	20	Glen, N. Y.	14
Esopus, N. Y.	5 22	Glen, N. Y., C. E. S. .	10 20
Flushing, N. Y.	29 62	Goodland, Ind.	1 75
Forreston, Ill., S. S.	10	Graafschap, Mich.	9 54
Forreston, Ill.	18	Graafschap, Mich., W. W.	
Franklin Park, N. J., L.		M. Bd.	14
M. S.	53	Grand Gorge, N. Y.	4 87
Fulton, Ill., S. S.	16 51	Grand Haven, Mich., 1st.	18 47
Fultonville, N. Y., S. S. .	7	Grand Haven, Mich., 2d..	10
Grand Rapids, Mich., 1st	10	Grandville, Mich.	13 78
Grand Rapids, Mich., 2d.	28 96	Grandville, Mich., L. M. B.	12 21
Grand Rapids, Mich., 2d,		Granville, Ia., Bethlehem	2 70
S. S.	25	Granville, Ia., Bethlehem	
Grand Rapids, Mich., 2d,		Catechumens	2 19
C. E. S.	25	Greenleafston, Minn.	61
Grand Rapids, Mich., 2d,		Greenleafston, Minn., O. L.	
Brotherhood	22	M. S.	15
Grand Rapids, Mich., 3d.	27 90	Hackensack, N. J., 1st., Y.	
Grand Rapids, Mich., 3d,		L. M. Soc.	10
M. M. Soc.	10	Hamilton, Mich.	10 52
Grand Rapids, Mich., 4th.	5	Hamilton, Mich., S. S.	26 70
Grand Rapids, Mich., 4th,		High Falls, N. Y., Junior	
S. S.	100	C. E. S.	2 85
Grand Rapids, Mich., 4th,		Holland, Mich., 1st	41 50
C. E. S.	4	Holland, Mich., 1st, Y. P.	
Grand Rapids, Mich., 5th,		S.	35
S. S.	100	Holland, Mich., 4th, S. S.	43
Grand Rapids, Mich., 5th,		Holland, Mich., Ebenezer.	8 06
M. M. S.	15	Holland, Mich., 9th St.	
Grand Rapids, Mich., 6th.	10 05	Christian Ref.	18
Grand Rapids, Mich., 6th,		Holland, Mich., 14th St.	
S. S.	16 50	Christian Ref.	7
Grand Rapids, Mich., 7th,		Holland, Neb.	86 12
S. S.	34 57	Holland, Neb., W. M. S. .	80
Grand Rapids, Mich., 8th,		Hudson, N. Y., 1st	25
S. S.	12 45	Hudson, N. Y., A. M. Bd.	34
Grand Rapids, Mich., 9th,		Hull, Ia., 1st, Y. M. C. A.	20
S. S.	10	Hurley, N. Y.	10
Grand Rapids, Mich.,		Jamaica, N. Y.	12 50
Bethany	17 50	Jamaica, N. Y., S. S.	7 85
Grand Rapids, Mich., S. S.	17 50	Jamaica, N. Y., Ger. Evan.	5
Grand Rapids, Mich.,		Jamestown, Mich., 2d. .	6 82
Bethany, M. M. S.	12	Jersey City, N. J., Bergen	29 31
Grand Rapids, Mich.,		Jersey City, N. J., St.	
Grace	10	John's Ger. Evang.	5

Kalamazoo, Mich., 2d	6	N. Y. City, Bethany Mem'l	10 02
Kalamazoo, Mich., 3d S.		N. Y. City, 34th St.	20
S.	35	N. Y. City, Knox Mem'l.	35
Kalamazoo, Mich., 4th S.		N. Y. City, Knox Mem'l, S.	
S.	18 88	S.	58
Kalamazoo, Mich., Beth-		N. Y. City, Knox Mem'l.	
any Catechs.	12 52	Catech. Class	6 80
Keyport, N. J.	2 50	N. Y. City, Vermilye	
Kingston, N. Y., Ch. of		Chapel S. S.	40
Comforter	3 55	N. Y. City, 1st, Harlem.	
Kingston, N. Y., Fair St.	23 04	S. S.	25
Kingston, N. Y., Fair St.,		N. Y. City, Hamilton	
S. S.	36 97	Grange	3
Kinderhook, N. Y.	31 70	N. Y. City, Madison Av. C.	
Koster, Ill.	18 80	E. S.	10
Lafayette, Ind.	5	N. Y. City, Ger. Evang.	
Lansing, Ill., S. S.	16	Mission, Houston St.	10
Lansing, Ill., L. M. S.	30	N. Y. City, Mott Haven	5
Le Mars, Ia.	2 60	N. Y. City, 4th German	16 96
Lennox, S. D., 2d.	12	N. Y. City, Olivet S. S.	5
Lennox, S. D., Delaware.	3	Nassau, N. Y.	10
Leota, Minn., Bethel	5	Nassau, N. Y., S. S.	2
Linthigo, N. Y., Living-		Neshanic, N. J.	5
ston Ch.	2	Newark, N. J., New York	
Lodi, N. Y.	3	Av., C. E. S.	5
Logan, S. D.	11 02	Newark, N. J., No. Ch.	212
Lucas, Mich.	1 75	Newark, N. J., No. Ch.	
Luctor, Kans.	17 55	Miss Hamel's S. S. Class	45
Mapes, N. Dak.	3 78	Newark, N. J., No. Ch.,	
Marion, N. Y.	18 20	Individual	700.
Mellenville, N. Y.	8 40	Newark, N. J., Clinton	
Mexico, N. Y., Pres. and		Av., C. E. S.	25
M. E. Chs.	23 77	New Brunswick, N. J., 1st	50
Mexico, N. Y., Union		New Brunswick, N. J., 2d.	
Meeting	9	C. E. S.	13
Middleburgh, N. Y.	3 35	New Brunswick, N. J.,	
Middleburg, Ia., Free Grace	39 39	Theol. Sem. Soc. of In-	
Middleburg, Ia., Free		quiry	42
Grace, S. S.	15	Newburgh, N. Y., Amer.	24 56
Middletown, N. J.	11 95	New Era, Mich.	11
Millstone, N. J., Hillsbor-		Newkirk, Ia.	46 80
ough	40 66	Newkirk, Ia., Y. M. C. A.	15
Millstone, N. J., Hillsbor-		Newkirk, Ia., W. M. S.	17 50
ough S. S.	4	New Paltz, N. Y., S. S.	20 84
Millwaukee, Wis., 1st, C.		New Paltz, N. Y., Pri.	
E. S.	15	Class	14
Mohawk, N. Y., C. E. S.	5	North Holland, Mich., S. S.	20
Monroe, S. D., Sandham		North Marletown, N. Y.	4 50
Mem'l	9 41	North Sibley, Ia.	10 97
Morrison, Ill.	26 93	North Sibley, Mission	5 19
Mt. Vernon, N. Y.	1 95	North Yakima, Wash.	5
Muskegon, Mich., 2d.	5	Nyack, N. Y., 1st	22 37
N. Y. City, Middle Coll. S.		Oak Glen, Ill., S. S. Class.	13 80
S.	30	Oradell, N. J.	12 53
N. Y. City, West End		Orange City, Ia., 1st.	46
Coll., M. Study Class.	23		

Orange City, Ia., 1st, a member	25	Rochester, N. Y., 1st, C. E. S.	5
Classis of Orange	58	Rochester, N. Y., 2d	8 15
Orangeburg, S. C.	50	Rochester, N. Y., 2d, Jun. C. E. S.	2
Oregon, Ill., Ebenezer ...	10	Rochester, N. Y., De Heiden friend, Holl. M. Soc.	5
Oostburg, Wis., S. S.	7 33	Rock Valley, Ia.	8
Overisel, Mich.	14 18	Rock Valley, Ia., S. S.	10
Parkersburg, Ia.	10	Roseland, Minn.	21
Pascack, Park Ridge, N. J.	5 03	Rotterdam, Kan.	14
Passaic, N. J., 1st Holl. S. S.	25	Rotterdam, Kan., Jun. Catechs.	2
Paterson, N. J., Union Holl.	7	Sandstone, Minn.	2 45
Paterson, N. J., 6th Holl.	5	Schenectady, N. Y., 1st, Hope Chapel S. S.	15
Paterson, N. J., Peoples Park	15	Schenectady, N. Y., 2d, Schenectady, N. Y., Bellevue	44 65
Pekin, Ill., 2d	5	Schenectady, N. Y., Bellevue, S. S.	5 13
Pella, Ia., Bethel	13 16	Schenectady, N. Y., Mont Pleasant	20
Pella, Ia., 1st	34 07	Schraalenburgh, N. J.	10
Pella, Ia., 1st, S. S.	50	Scotland, S. D.	2 50
Pella, Ia., 1st, Bible Class	34 16	Shawangunk, N. Y.	3 83
Pella, Ia., 3d, Zendingsfest	38 06	Sheboygan, Wis., Hope Ch.	9 43
Pella, Ia., 4th	5	Sheboygan Co., Wis. Mission Fest.	30 31
Pella, Ia., Zendingsfest ...	70 03	Sheboygan Falls, Wis. ...	4 59
Pella, Neb.	16 93	Sheldon, Ia.	2
Peoria, Ill., Crusaders	7	Shokan, N. Y.	11
Philadelphia, Pa., 1st	2	Sioux Center, Ia., 1st, a member	20
Philadelphia, Pa., 4th	50	Sioux Center, Ia., 1st, Y. M. C. A.	25
Philadelphia, Pa., Talmage Mem'l	5	Sioux Falls, S. D.	7 70
Plainfield, N. J., Trinity.	30	Sioux County Chs., Ia.	131 28
Plainfield, N. J., Trinity, S. S.	31 52	South Blendon, Mich.	5
Plainfield, N. J., Trinity, Jun. C. E. S.	7	South Branch, N. J.	8 01
Plattekill, N. Y., High-woods	1	South Holland, Ill.	25
Plattekill, N. Y., Mt. Marlon	2	South Holland, Ill., S. S.	20
Platte, S. D., Chas. Mix Ch.	4	Spotswood, N. J., S. S.	2
Pompton Plains, N. J.	25 50	Springfield, S. D., Immanuel	16 55
Portage, Mich.	3 39	Springfield, S. D., Immanuel, S. S.	8
Prattsville, N. Y.	3	Spring Lake, Mich.	32 05
Queens, N. Y.	20	Spring Lake, Mich., Catechs.	10 70
Queens, N. Y., S. S.	14 99	Stuyvesant Falls, N. Y. ...	1
Randolph Center, Wis.	23 50	Sully, Ia., 1st	8 11
Raritan, Ill., S. S.	8 29	Summit, Ill., S. S.	19 90
Raritan, N. J., 4th	3	Summit, Ill., Union Mission	48
Red Bank, N. J., M. M. Soc.	2 45	Syracuse, N. Y., 1st	4
Ridgefield, N. J.	3 60		
Ringle, Wis.	3 08		

Tappan, N. Y., C. E. S....	5	A friend, Philadelphia ...	2
Tappan, N. Y., Ch.....	8 50	Mrs. C. A. Haig	24 22
Tarrytown, N. Y., 2d.....	25	Miss Julia A. C. Harmon..	10
Three Bridges, N. J.....	5	C. H. Harris	20
Titonka, Ia., Ramsay Ch..	10	Miss M. L. B. Hasbrouck..	5
Utica, N. Y.	6 40	Rev. G. J. Hekhuis.....	1
Volga, S. D.	3 97	Rev. Louis Hieber	1
Wallkill, N. Y., C. E. S..	5	Mrs. H. Hofs	50
Warwick, N. Y.	87	Mr. and Mrs. D. Hopper .	10
Wellsburg, Ia.	20	I. M.	100
Wellsburg, Ia., S. S.	10	Mrs. Elva Jenny	35
West Hoboken, N. J., S. S.	15	Misses Kathrine and Jen-	
Westfield, No. Dak.	16 59	nie Jonker	35
West Sayville, N. Y.	7 05	A. Kincard	5
Westwood, N. J., Inf.		Miss Anna Kremer	5
Class	6	Mrs. B. Krozenbrink and	
Whitehouse, N. J.	5	G. Krozenbrink	2
Worthing, S. D.	1	Miss Margaret H. Logan .	2
Yonkers, N. Y., 1st, S. S..	4 25	In Memory of C. B. L.,	
Yonkers, N. Y., 1st, C. E. S.	6 25	Dec. 1	50
Yonkers, N. Y., Park Hill.	5	Mrs. Donald Sage Mackay	50
Zeeland, Mich., 1st	75	Miss J. A. MacLachlan...	5
Zeeland, Mich., 1st, C. E.		L. D. Mason, M. D.....	100
S.	15	Rev. A. D. W. Mason	100
Zeeland, Mich., 2d	200	In Memoriam	10
Mrs. Francis Bacon	45	Mrs. John Mesick	4
Mrs. Harriet S. Barnes ..	10	Miss Sara J. Monteath ...	35
Mrs. D. C. Blair	20	Personal, Freehold, N. J..	10
J. Oscar Boyd	5	Peter Semelink	20
Miss Anna Brower	10	Miss Bertha Simpson ...	58
Miss Sarah A. Bussing...	5	Miss E. P. Smith	5
Cash	10	Mrs. J. C. Smock	300
E. P. C.	5	W. J. Steketee	1
Miss Carrie M. Campbell..	5	M. H. Stockwell	20
Peter Cortelyou	80	Mrs. Martha Switzer	15
DeHeidenwereld Fund ...	75	Miss Josephine Te Winkel .	5
Mrs. J. DeKraker	5	Miss Sarelle Te Winkel..	5
C. J. Dodgshun	5	Miss M. C. Van Brunt ...	2
Rev. P. M. Doolittle, D. D.	10	A. W. Van Houten and	
Rev. G. S. M. Doremus..	10	friends	8
Eccles. 11:2.....	100	Miss E. Van Winkle	2
Rev. and Mrs. F. Ferwer-		Rev. A. Vennema, D. D..	10
da	20	C. Walvoord	5
H. N. Flower	1	Mr. and Mrs. S. K. Wau-	
A friend	5	chope	10
A friend	5	Mrs. Sarah Welling	35
A friend	25	Mrs. Hermina Weys	6
A friend	1	F. E. Wilber	4 10
A friend, Clara City,		Mrs. S. M. Woodbridge..	50
Minn.	10	Pastor Fr. Ziemendorff...	76
A friend, Fremont, Mich..	5	Woman's Board	5737 31
A friend, Madison, Wis...	5		
A friend, New Jersey....	50		

\$14,944 04

FOREIGN MISSIONS.

RECEIPTS ON THE FIELD.

Bible Lands Mission Aid Society	Rupees 744-3-0
Miss Mackinnon	75-0-0
Mrs. Peter Mackinnon	31-8-0
Mrs. W. A. Buchanan	75-0-0
D. W. Gray	78-12-0

 Rupees 1004-7-0

The equivalent of about \$329 gold.

JUNE, 1907.

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THE ARABIAN MISSION STATEMENT OF RECEIPTS AND EXPENDITURES

FOR YEAR ENDING MAY 1st, 1907.

RECEIPTS.

Balance of cash on hand May 2, 1906.....	\$6,013
Interest on loan	100
Syndicate Gifts	\$10,689 80
Non-Syndicate Gifts	14,944 04
	<hr/>
	25,633 84
Legacy	95
Gifts for objects outside the appropriations	2,796 45
	<hr/>
	\$34,638 29

EXPENDITURES.

Remittances to Arabia for regular work	\$14,728 67
Remittances to Arabia for special work	2,588 99
Expended at home for special work.....	166 73
Individual accounts of Missionaries	1,205 90
Outfit and travel of Missionaries to Arabia	1,775 88
Travel Homeward	300
Home Expenses:	
Travel	\$186 77
Account Books and Stationery	29 40
Printing Annual Report, Neglected Arabia and leaflets	362 41
Postage	114 06
Stenographer	145 20
Assistant Treasurer	300
Exchange	9 96
Freight and express	24 46
Lantern Slides	14 30
Circulars and Conference Reports	6 83
	<hr/>
	1,193 39
Balance of Cash on hand	12,678 73
	<hr/>
	\$34,638 29

BALANCE SHEET MAY 1, 1907.

ASSETS.

Cash	\$12,678 73
Loan: Board of Foreign Missions, R. C. A.....	4,000
	<hr/>
	\$16,678 73

LIABILITIES.

Trust Funds	\$2,250
Gifts for objects outside the appropriations	1,126 25
Surplus	13,302 48
	<hr/>
	\$16,678 73

Dated May 20th, 1907.

(Signed) W. H. VAN STEENBERGH,
Treasurer.

FOREIGN MISSIONS.

May 15, 1907.

To the Treasurer The Arabian Mission, R. C. A., New York City.

DEAR SIR:—We have examined the accounts of The Arabian Mission for the year ending May 1st, 1907. All disbursements have been checked by proper vouchers, and the cash balance called for at the close of the year has been proved. The books have been correctly and carefully kept. We beg to submit herewith a statement showing the receipts and expenditures for the year ending May 1st, 1907, and also a Balance Sheet, showing the assets and liabilities of the Mission on May 1st, 1907.

• Respectfully yours,

SUFFERN & SON,

Certified Public Accountants.

Approved May 20, 1907.

JOHN BINGHAM,
Of Finance Committee.

MISSIONARIES OF THE BOARD.

The following list presents the names of Missionaries now connected with their various Missions, whether in the field or at home expecting to return, with their addresses, and those under appointment.

Letter postage to all lands here named, five cents per half ounce, or fraction.

Postage on printed matter, one cent for each two ounces, or fraction.

AMOY MISSION.

Only address—Amoy, China.	WENT OUT.
Mrs. J. V. N. Talmage.....	1865
Mrs. Helen C. Kip.....	1865
Miss Mary E. Talmage.....	1874
Miss Catherine M. Talmage.....	1874
Rev. Philip W. Pitcher.....	1885
Mrs. Annie F. Pitcher.....	1885
Rev. John A. Otte, M. D.....	1887
Mrs. Frances C. Otte, 475 E. Fulton St., Grand Rapids, Mich.	1887
Miss Nellie Zwemer, Holland, Mich.....	1891
Miss Elizabeth M. Cappon, Holland, Mich.....	1891
Miss Margaret C. Morrison, 25 East 22d St., N. Y.....	1892
Miss Lily N. Duryee, 25 East 22d St., N. Y.....	1894
C. Otto Stumpf, M. D., 25 E. 22d St., N. Y.....	1899
Mrs. Eleanor Stumpf, 25 E. 22d St., N. Y.....	1899
Rev. A. Livingston Warnshuis.....	1900
Mrs. Anna D. Warnshuis.....	1900
Rev. Harry P. Boot.....	1903
Mrs. Nettie K. Boot, Holland, Mich.....	1903
Rev. Frank Eckerson	1903
Miss Alice Duryee, 25 East 22d St., N. Y.....	1903
Miss Elisabeth H. Blauvelt, M. D.....	1905
Miss Gertrude Wonnink	1906

Rev. Henry J. Voskuil.....	1907
Rev. Henry P. De Pree.....	1907
Mrs. Kate E. De Pree.....	1907
Miss Katharine R. Green.....	1907

ARCOT MISSION.

General Address—Madras Presidency, India.

Rev. Jared W. Scudder, M. D., D. D., Palmaner.....	1855
Mrs. Julia C. Scudder, Palmaner.....	1855
Rev. Jacob Chamberlain, M. D., D. D., Coonoor.....	1859
Mrs. Charlotte B. Chamberlain, Coonoor.....	1859
Mrs. Sophia W. Scudder, 25 East 22d St., N. Y.....	1861
Rev. J. H. Wyckoff, D. D., Vellore.....	1874
Mrs. Gertrude Chandler Wyckoff, Vellore.....	1892
Miss Julia C. Scudder, Palmaner.....	1879
Rev. Ezekiel C. Scudder, Tindivanam.....	1882
Mrs. Mabel J. Scudder, Tindivanam.....	1889
Miss M. K. Scudder.....	1884
Rev. Lewis R. Scudder, M. D., Ranipettai.....	1888
Mrs. Ethel T. Scudder, Ranipettai.....	1888
Rev. Lewis B. Chamberlain, Madanapalle.....	1891
Mrs. Julia Anable Chamberlain, Madanapalle.....	1897
Rev. James A. Beattie, Chittoor.....	1893
Mrs. Margaret Dall Beattie, Chittoor.....	1893
Miss Louisa H. Hart, M. D., Vellore.....	1895
Rev. Henry J. Scudder, Madanapalle (1890-1894).....	1897
Mrs. Margaret B. Scudder, Madanapalle.....	1897
William H. Farrar, 25 East 22d St., N. Y.....	1897
Mrs. Elizabeth W. Farrar, 25 East 22d St., N. Y.....	1897
Rev. Walter T. Scudder, Arni.....	1899
Mrs. Ellen B. Scudder, M. D., Arni.....	1899
Miss Ida S. Scudder, M. D., 25 East 22d St., N. Y.....	1899
Miss Annie E. Hancock, 25 East 22d St., N. Y.....	1899
Miss Alice B. Van Doren, Ranipettai.....	1903
Miss Lillian M. Hart, 25 East 22d St., N. Y.....	1904
Arthur C. Cole, Vellore.....	1905
Mrs. Anna M. Cole, Vellore.....	1905

Miss Henrietta Wynkoop Drury, Madanapalle.....	1906
Rev. Henry Honegger	1907

NORTH JAPAN MISSION.

General Address—Japan.

Rev. James H. Ballagh, Yokohama.....	1861
Mrs. Margaret K. Ballagh, Yokohama.....	1861
Rev. E. Rothesay Miller, Kojimachi, Tokyo.....	1875
Mrs. Mary E. Miller, Kojimachi, Tokyo.....	1869
Rev. Eugene S. Booth, 178 Bluff, Yokohama.....	1879
Mrs. Emily S. Booth, 178 Bluff, Yokohama.....	1879
Prof. Martin N. Wyckoff, D. Sc., 25 East 22d St., N. Y.....	1881
Mrs. Anna C. Wyckoff, 25 East 22d St., N. Y.....	1881
Miss M. Leila Winn, Mishima.....	1882
Rev. Albert Oltmans, D. D., Meiji Gakuin, Tokyo.....	1886
Mrs. Alice V. Oltmans, Meiji Gakuin, Tokyo.....	1886
Miss Anna deF. Thompson, 178 Bluff, Yokohama.....	1886
Miss Julia Moulton, 178 Bluff, Yokohama.....	1889
Rev. Frank S. Scudder, Meiji Gakuin, Tokyo.....	1897
Rev. D. C. Ruigh, Morioka, Iwate Ken.....	1901
Mrs. Christine C. Ruigh, Morioka, Iwate Ken.....	1904
Miss Jennie M. Kuyper, 178 Bluff, Yokohama.....	1905
Mr. Walter E. Hoffsommer, Meiji Gakuin, Tokyo.....	1907
Mrs. Grace P. Hoffsommer, Meiji Gakuin, Tokyo.....	1907

SOUTH JAPAN MISSION.

General Address—Japan.

Rev. Albertus Pieters, Nagasaki.....	1891
Mrs. Emma T. Pieters, Nagasaki.....	1891
Miss Sara M. Couch, Nagasaki.....	1892
Rev. Harman V. S. Peeke, Saga (1887-1892).....	1893
Mrs. Vesta O. Peeke, Saga.....	1893
Miss Harriet M. Lansing, Kagoshima.....	1893
Rev. Garret Hondelink, Kagoshima.....	1903
Mrs. Grace W. Hondelink, Kagoshima.....	1903
Miss Grace Thomasma, Kagoshima.....	1904

Miss Jennie A. Pieters, Nagasaki.....	1904
Mr. Anthony Walvoord, Nagasaki.....	1905
Mrs. Edith Walvoord, Nagasaki.....	1905
Rev. Willis G. Hoekje.....	1907

ARABIAN MISSION.

General Address—Via Bombay.

Rev. James Cantine, Muscat, Arabia.....	1889
Mrs. Elizabeth G. Cantine, Muscat, Arabia.....	1902
Rev. Samuel M. Zwemer, D. D., F. R. G. S., Holland, Mich:	1890
Mrs. Amy W. Zwemer, Holland, Mich.....	1896
Rev. H. R. L. Worrall, M. D., Busrah, Persian Gulf.....	1894
Mrs. Emma H. Worrall, M. D., Busrah, Persian Gulf....	1901
Rev. Fred J. Barny, Busrah, Persian Gulf.....	1897
Mrs. Margaret R. Barny, Busrah, Persian Gulf.....	1898
Sharon J. Thoms, M. D., Bahrein, Persian Gulf.....	1898
Mrs. May De Pree Thoms, Bahrein, Persian Gulf.....	1906
Rev. James E. Moerdyk, 25 East 22d St., N. Y.....	1900
Rev. John Van Ess, Busrah, Persian Gulf.....	1902
Miss Jennie A. Scardefield, Busrah, Persian Gulf.....	1903
Miss Fanny Lutton, Bahrein, Persian Gulf.....	1904
Arthur K. Bennett, M. D., Busrah, Persian Gulf.....	1904
Mrs. Martha C. Vogel, Bahrein, Persian Gulf.....	1905
C. Stanley G. Mylrea, M. D., Bahrein, Persian Gulf.....	1906
Mrs. Bessie London Mylrea, Bahrein, Persian Gulf.....	1906
Mr. Dirk Dykstra, Busrah, Persian Gulf.....	1906
Miss Minnie Wilterdink	1907

